

AMERICA

A CATHOLIC REVIEW OF THE WEEK

MAY 2, 1942

WHO'S WHO

FRANCIS X. CLARK went to the Philippines in 1934, as a young Jesuit. He studied philosophy at Nova Liches, near Manila, taught Filipino boys at the Ateneo de Manila and at the Ateneo de Zamboanga, in Mindanao. For six years, he relates, he "lived near Manila Bay, swam in it, sailed across it, watched its unparalleled sunsets and studied its history." . . . JOHN L. SPRINGER contributes to this Review for the first time. His background includes four years as managing editor of *Newsdom*, newspaper trade paper, two years of reporting for the *Brooklyn Eagle*, and free-lance writing, with articles for the New York *Herald-Tribune* and other newspapers and organizations. . . . M. G. BALLANTYNE, editor of the Montreal edition of the *Canadian Register*, wrote a survey article on the present position of Canada in our issue of March 21, under title of *Canada's War Program Seeks Unity, Moulds Destiny*. That article caused no little flurry in Canadian circles. His analysis this week may cause a stir among Americans. . . . JOSEPH P. MCMURRAY once more draws deductions from the reports of the Tolan Committee on National Defense Migration, and from his personal experiences as a research and field-worker in sociology. . . . J. GERARD MEARS, associate editor, puts a spotlight on a crime that we all know exists and about which we whisper in horror. Yet the evil is increasing. . . . BILL HOLUBOWICZ, who ferreted out the explanation from the critics, is Publicity Director of the Bruce Publishing Co. THE POETS: Dorothy Brown Thompson, of Kansas City, Mo., John M. Fraunces, of Philadelphia, Teresa Birmingham and Tom Boggs, both of New York, and Mary Cecile Ions, of Coral Gables, Fla.

N. B. Book Log is a year old.

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COMMENT

"THE PEACE which we desire and for which we should pray with ardor is real peace, solid and lasting, inspired by justice and charity, Christian peace." These words were reported as the appeal of Pope Pius to the peoples of the world at war. His Holiness asked that, during this month of May, as during May in the last two years, the Faithful should intensify their prayers for peace. With loyalty to our nation at war, we Catholics can unite ourselves with Catholics in all nations, even in those held to be enemies, that the scourge of war may be conquered, and that victory may come to those nations and peoples that can ensure a "real peace, solid and lasting, inspired by justice and charity."

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REPORTS about the Vatican should be carefully scrutinized and tested before being believed. The larger news agencies, such as the United Press and the Associated Press, and the more powerful newspaper combines, are exercising exceeding care in trying to get authentic information from Vatican sources. The greater percentage of these dispatches originate in Berne, Switzerland, and are, on the whole, sufficiently reliable. Despite the precautions against spurious news and propaganda, some of the items of news sent to this country about the Pope and the Vatican are false. For the Italians and the Germans are likewise in Berne, and are expert in propagating black lies and distorted reports. Many such items are taken up by the smaller and the private news agencies and are being used in the campaign against the Pope and the Church.

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FROM far and wide, from farm organizations and farm journals, from large manufacturers and small dealers, we have heard the message in recent years that labor-saving machinery would amply prevent any possibility of a food shortage. Never mind the boys leaving the farms. Never mind the conversion into woodland of millions of acres formerly used for pasture. The machinery can do the job. One machine can do the work of six, of ten, of fifteen men. Whatever may happen in any other respect, we are sure of food, and our only question is that of a surplus. Rumblings, however, are being heard now in quite another key. Farmers are writing in to the daily press from different regions of the country complaining that machinery is quite unable to cope with the scarcity of help. Writes one from Ohio: "The farmer has turned to labor-saving machinery, only to find that is difficult to procure; and if it can be obtained, the price is enhanced" through taxes, short hours and cost of manufacture. A Massachusetts farmer tells of his neighbor who has "greased his tractors and

machines and stored them away." There is much talk of women helping out; but machines used for potatoes demand "at least five men, two of whom must be skilled and the others rugged." It may still be time to return to simpler, but ultimately more effective methods.

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BRITAIN often suffers doubly in the death of her brave fighters. Mr. P. Kerstens, Netherlands Minister of Economic Affairs, remarks that the British casualty lists not only announce the deaths, but also mention that the dead had, in a majority of cases, the tragic honor of being an only son. This arouses fear for the future of England. Americans should take notice. Will not the same fear be stirred up in us when we contemplate our falling birth-rate, easily manifest by the closing of the doors of lower grade classrooms? One-child families mean the death of our American way of life. America will live only through her children; and her children will live only through the love and sacrifices of American parents.

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BACK from Bataan, where he had fought in fox-holes with the American and Filipino bravest, Lieut. Colonel Clear observed: "There are no atheists in fox-holes." It is a safe bet that the majority of the troops fighting in the fox-holes were Catholics. Out on Corregidor, imprisoned on the little island, pounded by all that the Japs can hurl against them, are the remnants of the fighting American forces. Writes an Army correspondent to the War Department:

Being face to face with eternity every hour of the day, has inevitably turned the thoughts of the soldiers to religion. Church services are held regularly and almost all who are not on duty attend. Those on duty are visited by the chaplains who brave the Japanese shells in making the rounds of the batteries and the gun pits.

Thinking of the men still holding Corregidor, and the men taken on Bataan, our minds also turn to God with a prayer that they may be safe in life, and in God's care in death.

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VERBAGE seems to be an inevitable by-product of war. "Wasteful and silly publicity" from countless Government bureaus was castigated at the convention of the American Newspapers Publishers Association, held recently in New York. These men are not reluctant to spare the Government all the paper it needs for sensible and legitimate purposes; they are pledged to "share uncomplainingly all the sacrifices of war." But when, as we happen to have heard, one branch of one Government office received in one day no fewer than 300 military

releases (and the office was not concerned directly with troop activities), it begins to look as though the much-talked-of paper shortage is in large part avoidable. We have made the suggestion before, and really, it seems more sensible with the lapse of time, that very stringent priorities be set in this matter. Within the past month, two cheap and suggestive picture magazines have been added to the sickening plethora we already have. Magazines of this type are not needed; more, they are a menace to morals, and hence, to morale. The paper they are spoiling could be saved for journals and newspapers which are willing to make all needed sacrifices, but which are free enough, thank God, to protest short-sighted waste.

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WHO live the longest, the Hustlers or the Humanists, the Salesmen or the Scholastics? The *Thirty-Sixth Annual Report* of the Carnegie Foundation for the Advancement of Teaching has a trenchant tale to tell that might, with advantage, be compared with the obituary columns of the daily press. During the year preceding the report, seventy pensionnaires of the Carnegie Foundation died, their total ages amounting to the incredible number of 5,563 years. The average age of these scholarly defunct was 79.55 years. How do Wall Street and the high-pressure merchants measure up to that? Of the Carnegie group, one died in the fifties, one in the sixties, thirty-five in the seventies, twenty-eight in the eighties, and five in the nineties. The youngest died at the age of fifty-eight, and the oldest at ninety-seven. The inference is obvious. The recipe for old age is not to be found in Cash but in the Classics; forget about High Pressure and go back to Homer and Cicero. Did anyone ever hear of a Hustler ever living into the nineties? Yet here are five Humanists who passed the ninety mark, and then some, and one lacked only the perseverance to have reached in another three years his centennial. Of course, all this sounds somewhat like a *post hoc* argument. But when you read of so many of the go-getters dying prematurely somewhere around forty-three, and of a geo-physicist rounding out his years until ninety-seven, it rather looks as if there were something to account for this.

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CLAIMS of widespread endorsement made by the actively propagandizing Euthanasia Society of America, Inc., throw a lurid light upon the readiness with which the rights of the human person fall into contempt as soon as religion disappears and its place is taken by materialist ethics. A long list of prominent sponsors, in and outside of the medical profession, coupled with the bold assertion that over 4,000 physicians in New York State alone favor the mercy killings, is enough to witness to what extent these ravages have taken place. While this light is thrown upon the evil, light is also shed upon the urgent need of marshaling public opinion, outside as well as within the Church, in the cause of the elementary postulates of the natural law. It is of supreme importance for Catholics to

join with non-Catholics in showing the essential connection, in logic as well as in actual practice, between the right of the individual to existence and the political liberties that our nation is now fighting to defend. The euthanasia enthusiasts seem wholly to forget that the acceptance of their ideas would mean not merely a total revolution in medical practice, it would mean a complete social and political upheaval, along the lines of the Nazi racist state.

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COMPLAINTS from nations who are our friends-in-arms are rather disturbing. Thousands of books and magazines have been sent across the Atlantic to help our fighters to while away a quiet hour. Already criticism has come back that some of the reading material so generously sent is unfit. Surely, if our defenders are worthy of the best in food, clothing and shelter, they are also worthy of the best in modern literature. Excellent guides of what to give as Victory Books will be found in the quarterly book survey compiled by the Cardinal Hayes Literature Committee, in the Reading Lists of the Catholic Library Association, and for current literature consult the monthly AMERICA Book Log.

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THE LIST of occupations catalogued in the draft questionnaire to be filled by the men-over-44 on April 27 was rather formidable. This was a registration not for soldiers, but for laborers—skilled and unskilled. It was a further step toward a complete national system of labor allocation. This is a very serious approach to a form of labor-recruiting which will bring the hardships of war very close to each and every single American home. Such drastic movements of fathers of families to distant factories might be a war-necessity, but we hope that Government will take the time to plan to make it possible for these fathers to work in places close to their families. The removal of sons from their families does not threaten the family's structure. But with the father forced to stay away for long periods, there is danger of the destruction of the foundation of our nation—the American Family. It even points to the care of all our American children by Government agencies. Effort therefore should be made to keep the father living at home. Thus the mother will not be deprived of her only supporting authority in the home, while endeavoring to train the children in such trying war-times to become good God-fearing American citizens.

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PROBABLY nothing can be done about it, but it is always annoying to find the word "medieval" used as a synonym for cruelty, barbarity and torture. Such a use is usually compounded of bigotry and ignorance. While sentencing to prison three attendants at a hospital for the insane for their fatal beating of an inmate, a Connecticut judge referred to their cruelty as "medieval." Most of the odium which has become attached to the word gets its lurid coloring not from history but from a

school of fiction and a superstitious fear of anything Catholic. No less an impartial witness than Louis Mumford in his *Culture of Cities* proves in a chapter on medieval cities that true scholarship has definitely exploded forever the view that the Middle Ages were backward or barbaric. There were, of course, cruelties then, as there were before and after. But we wonder what a man of the Middle Ages would think of our age? In many ways we could learn from him: his cathedrals we still copy; he had labor and economic plans which worked; he had a craftsmanship that we envy; and in many ways he had a fuller, richer, more religious and more colorful life than ours. When it comes to cruelty, do not our murders, hold-ups, lynchings and world-wide bloodshed make it ridiculous to use the word "medieval" to connote cruelty and barbarism?

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EXPERIMENT—make your own comment on these two statements. The first, made by Clifton Fadiman, at a meeting of the American Theatre Wing War Service:

An aggressive spirit in your speeches depends partly on your ability to hate. If you don't hate the Nazis and the Japs you are not going to get hate in your voices. You can't kill Nazis or Japs in a mood of idealistic reform.

The second, by Joseph Auslander and Kenton Kilmer, both of the Library of Congress, writing of "Poetry in the National Library" in *The Saturday Review of Literature* for April 25:

An excellent poem . . . will do more to put a drive behind the shoulders and into the diaphragm of the soldier with a bayonet than any amount of the hollow-sounding martial music of jingoistic ballads about hitting Hitler, musing up Mussolini, and slapping the Japs. Let the mind of man feed upon its proper food, truth, goodness and beauty, and man is serene and unconquerable.

Take your choice.

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TRUTH, the overwhelming weight of truth, is on the side of the United Nations in their battle with the Axis. The truth, the justice of their cause needs no adornment or enhancement. This being the case, it is surely madness to resort to patent untruth—in the style of our enemies—in order to arouse enthusiasm and courage. Why, then, does our honored guest, Lord Beaverbrook, think fit to engage in these antics on such a crucial occasion as his address on April 23 to the American Newspaper Publishers Association? Lord Beaverbrook has totally miscalculated the intelligence or the temper of the American people in his attempt to win their support for our common cause by praising Communism to the skies. He has not added to our respect for his own intelligence by his absurd denial that there is any persecution of Christianity in Russia. What "churches are open," Lord Beaverbrook, save a handful of "token" churches in Moscow and Leningrad? Specifically what Catholic churches are open anywhere in Russia, to everyone? Inevitably such misstatements will be followed by disgust on the part of those who have been deceived.

THE WAR. Thomas B. McCabe, acting lease-lend administrator, announced that aid to Russia was 150 per cent greater in March than in February. Lease-lend in general, to the end of January, amounted to \$2,000,000,000. At the end of March, it amounted to more than \$3,000,000,000. . . . For the first time in history, air raiders soared over Japan. The invading bombers dropped their loads on Tokyo, Yokohama, and other Nipponese cities, Tokyo announced. The Nipponese announcements were conflicting. Washington was silent about the raid, but indications were that Japan suffered substantial damage on its home grounds. . . . Off the Atlantic Coast of the United States, enemy submarines sank two ships, damaged a third. In the Caribbean, a United States merchant vessel was sunk. Curaçoa, Netherlands West Indies, was shelled by a submarine, but no damage was sustained. . . . Launched were: the destroyers *Bennett* and *Fullam*. Two new minesweepers and two submarine chasers also went down the ways. . . . The destroyer *Duncan* was commissioned. . . . The Navy reported that American forces have sunk or damaged nine Japanese submarines since Pearl Harbor. 222 Japanese warships and non-combatant vessels have been sent to the bottom by American fighters. . . . American troops are now in India, Colonel Louis Johnson, President Roosevelt's special envoy to that country, announced. . . . After aiding in the destruction of a Nipponese destroyer, the Australian destroyer *Vampire* was sunk in the Bay of Bengal. . . . The Japanese-held port of Rangoon in Burma was attacked by heavy United States bombers. . . . The final directive, outlining General Douglas MacArthur's supreme command of the Southwestern Pacific, included orders to prepare "to take the offensive against Japan." . . . New Zealand, 1,200 miles east of Australia, will not be under the jurisdiction of General MacArthur. It will be in a new South Pacific command under an American naval officer. . . . The merged MacArthur air forces repeatedly attacked Rabaul, New Britain, damaging wharves, shore installations and shipping. They also raided Salamaua, New Guinea, dropped bomb loads on hangars, destroyed a fuel dump. . . . Intercepting a Nipponese air attack on Port Moresby, New Guinea, the MacArthur airmen shot down one enemy plane. . . . In the Philippines, a small American-Filipino force in Northern Luzon raided enemy outposts, destroyed military stores. . . . In Mindanao, two bus loads of Japanese troops were ambushed by American-Filipino soldiers, and sustained casualties. . . . On the islands of Cebu and Pana, the Japanese invading troops continued to meet with stout resistance from the outnumbered defenders. . . . Near Cebu, American motor torpedo boats attacked a Japanese naval squadron by night and left one enemy cruiser in a sinking condition. . . . The War Department announced that 35,000 combatant troops, several thousand non-combatants and 25,000 civilians were in Bataan when it was taken by the Japanese. . . . One of the American daylight raiders, after bombing Japanese cities, lost his bearings and landed on Russian territory north of Manchuria, Moscow announced.

ONLY Catholic priest for hundreds of miles around, and "a long way from San Diego," is the Rev. Kenneth G. Stack, former secretary to the Most Rev. Charles F. Buddy, Bishop of San Diego. Father Stack found so many of the troops to be "fervently Catholic," that it made his work "a joy rather than a job." During the days of Lent, many of the boys walked as far as five miles to assist at daily Mass, "and that's no mean penance in this tropical heat." Father Stack found that some of the natives in that region were Catholics, long since converted by French missionaries, but without a priest. "I am their first contact with a priest in many, many years." Although he could not speak their language, he found them a "friendly simple people," who had kept their faith steadfastly through the years.

NO, he didn't. It has not seemed really worth mentioning in this column; however, since ever and anon the question is asked whether Stalin did write to the Pope, it may be well to quote the dispatch to the *New York Times* of April 21 from Berne, Switzerland, which cites the "semi-official Catholic organ, *Italia*," as stating that there have been no negotiations between the Holy See and Moscow—or Kuibyshev—for the establishment of normal diplomatic relations. The report of an Italian agency that Premier Joseph Stalin had sent a letter to the Pope is called "a figment of a fertile imagination." The same journal is quoted as saying that negotiations between the Government of Chiang Kai-shek in Chungking and the Holy See are pending the Chungking Government's nomination of its Minister Plenipotentiary. The Holy See has been represented with that Government since 1934 by an Apostolic Delegate, Archbishop Msgr. Mario Zanin.

UNEXPECTED and very real was the loss suffered by the Catholic literary field in the death of the Rev. Francis X. Downey, S.J., on April 14. Father Downey was the founder of the Pro Parvulis Book Club, for children, and of the Talbot Club, for senior high-school students. In the organization of both these projects he displayed a most original fund of ingenuity, as well as ability to discover and develop enthusiastic collaborators. Much of the foundation for Father Downey's achievements were laid in the editorial offices of *AMERICA*. It is our hope that his work may continue after his departure, and be an inspiration to others devoted to the apostolate of good reading for the young.

NEWS that the Vichy Government has taken measures to restore to full legality the status of the religious Orders and Congregations in France is less apt to create surprise than to arouse the question: why has this not been done before? For this would seem to be an obvious course for a Government so frankly generous in recognizing the Church as is that of Marshal Pétain. While the decree itself is welcome, it loses much of its impressiveness in being issued immediately after the return to power of Pierre Laval. A France increas-

ingly dominated by the Nazi conqueror would seem to be able to offer very little in the way of permanent guarantees of freedom to Religious.

CERTAINLY little guarantee of future Nazi respect for religion in France would seem to be offered by their present attitude toward the religion of French youth. The Rev. Rodolphe Paquin, young French-Canadian priest who spent eight years in the now German-occupied city of Tours and has recently returned to Canada, stated in a recent interview for *La Presse*, Montreal daily: "I am concerned about the lot of the youth of France. Unfortunately all the youth have not escaped the Nazi propaganda. . . . Their appointed leaders are trying to break them away from the Church and convert them to the Nazi 'religion.'" In France, said Father Paquin, churchmen and leading French authors are conducting a vigorous fight combating the corruption of the young people. Eminent is Cardinal Gerlier, Archbishop of Lyon.

RECALCITRANT Protestant clergy in Norway were reported as standing fast against Premier Quisling's demand for their collective resignation. Of the 1,100 churchmen not more than ninety were said to have capitulated. General von Falkenhorst was reported to have opposed provoking the church struggle in view of the military situation. The arrest of Bishop Eivand Berggrav, spiritual head of the Lutheran Church of Norway, and three other prominent churchmen has apparently stiffened Protestant resistance to the Nazis.

AMERICANS should prepare for peace now, and not wait for the future, was observed by the Most Rev. Robert E. Lucey, Archbishop of San Antonio, in a recent address before the Catholic Theatre Guild in Los Angeles. "If after this war," said the Archbishop, "we desire a lasting peace, we must work for it, pray for it and plan for it. Peace does not drop down from the skies. It must be studied and organized. We must join with other peace-loving nations in building the machinery of international cooperation. In the last analysis all peace organization will be futile unless the Church can bring men to recognize the authority of God and the moral law."

SOME points for the folks at home to follow if they want to keep the soldier boy happy are proposed in the Bulletin of the National Catholic Community Service for April 1. They are contributed by the chaplain of the 13th Engineers, California.

1. Mail is a big thing in the life of a young man in camp. He should receive a letter or two a week.
2. Laundry is a difficult problem. Send a handkerchief or a pair of socks now and then.
3. A little candy now and then is great. Pack in oil paper.
4. Mail the home town paper.
5. Send a little package every week like tobacco or razor blades.

To these suggestions we respectfully add: a weekly copy of *AMERICA*.

CORREGIDOR AND BATAAN, CAVITE AND MANILA BAY

FRANCIS X. CLARK

SIX months ago Bataan was virtually unknown; Corregidor and Cavite were names familiar only to military personnel and to tourists of long memory. Today Bataan is a household word and a national symbol. "It is a word," commented editorials and Government spokesmen everywhere, "that will live for generations." It has taken a place in history.

Since these three places—the island of Corregidor, the port of Cavite, the peninsula of Bataan, together with the Manila Bay that they enclose—have figured prominently in the news, and will probably continue to do so, it is interesting and not a little instructive to know their setting and history.

No one can really understand the background of the battle of Bataan, and the siege of Corregidor, unless he first knows briefly the story of Manila Bay. For this is not the first time that shots have sped across its shores and waters. Four hundred years have recorded still other conflicts.

Manila Bay has always impressed those who have seen it. From the very beginning explorers and early settlers marveled at its vastness, wrote back to Europe in superlative phrases. So, in 1630, Fray Medina, an Augustinian missionary, described it as "the most beautiful bay that I think the world possesses." Another missionary, Fray de San Nicolas, reported about the same time that "this bay is affirmed to be one of the largest and best that men can see in all the world." Modern statistical-minded topographers have not attempted to reverse those first judgments, have rather confirmed them.

As one approaches this bay, there looms up in the passage the island of Corregidor, roughly about 4 miles long and 1 mile wide. *Corregidor* is itself a Spanish word, derived from the same Latin verb from which we have our English word "to correct." Originally it was the title of a public official, the principal magistrate of a town.

One of the earliest descriptions of this island is found in the history of Antonio de Morga, soldier, statesman and historian. It was published in 1609. He describes how

the entrance to the bay is narrow, and midway contains an island lying obliquely across it, which makes the entrance narrow. It is high land and well shaded by its many trees. It contains a settlement of fifty persons, and there the watchman of the bay has his fixed abode and residence.

For that was the main purpose of the island in those early days, that the watchman might send signals of the vessels approaching. So Fray Medina observes and tells us again:

There is a *corregidor* here whose duty is to set fires on the highest part of the island. These are seen from Manila, and give notice of what is passing, in accordance with the signals that the governor has made or given. A Chinese vessel is signalled by one fire; one from Macán by two; one from India by three; and one from Castilla (Spain) by four.

During all those early decades not much attempt was made to fortify Corregidor, since slow-moving vessels and galleys, when first sighted by the watchman, were still a distance from Manila. War was different then, and the city entrusted its protection to the massive stone wall and moat.

But as steamships became more common, and the era of the "annihilation of distance" began, Spain perceived the importance of Corregidor and made attempts to fortify it. In general the plans never materialized sufficiently, though even as late as 1893 a fellow Spanish historian, editing Medina's early chronicle, added in a casual footnote: "It is a pity that Corregidor is not well fortified, in case of war with a foreigner, as it is a very strategic point, and the key to the port and city of Manila."

The prediction went unheeded. Scarcely five years later, during the night of April 30, 1898, Admiral Dewey and six American gunboats slipped right past the fortifications of this disorganized fortress, potentially so strong, to encounter the Spanish fleet drawn up at Cavite.

Cavite derives from a word of the Tagalog dialect, *cabit* or *kawit*, which literally means a "hook." Even a cursory glance at the map shows why. It is in the shape of a hook, and forms a "harbor within a harbor." Because of its natural advantages, it was always a shipyard. There the famous "Manila galleons" were fitted out for their long treasure-laden voyage to Acapulco; from there the expeditions against the Moro pirates set out.

There, too, a fort was erected against prospective enemies and invaders. In June, 1647, for instance, there took place the Battle of Cavite, when nine Dutch ships hove into view and made for the fort. Between ten and eleven o'clock of the morning they arrived within gunshot of the land, the drums beating on the flagship, the whole flotilla so impressive that even the Spanish chronicler admits that "they made a fine display." The battle continued intermittently for several days, but despite over 3,000 cannon shots fired from the Dutch ships, the defenses stood fast.

In September of 1762 it was an English squadron that appeared all unexpectedly. On the nineteenth

it "entered the bay of Manila, and, in the close of evening, anchored off the fort of Cavite." Again Cavite was to be in the thick of battle. The wind, however, remaining unfavorable for an attack, the English commander finally decided to storm the walls of Manila first. The defending garrison was disorganized; the English captured the city in quick order. When, by the terms of peace, Cavite had been peacefully surrendered, Vice Admiral Cornish sat himself at his desk, took up his pen, and after dating his letter "Manila Bay, October 31, 1762," proceeded to detail his triumph for the office of the Admiralty. Among other things, he describes how agreeably surprised they were to find that "by this acquisition of Cavite we are in possession of a very large quantity of naval stores, and have the advantage of almost every convenience for refitting a squadron." Even then Cavite was a naval base.

Cavite made a spectacular entrance into United States history with Dewey's triumph in 1898. What is known as the "Battle of Manila Bay" was very largely fought off Cavite. There the Spanish squadron was arrayed early in the morning, awaiting the American boats which circled in front of Manila and moved on for the combat. Details of the battle are too well known to need repeating here. Perhaps numerically the Spanish fleet had the advantage, with seven boats to six and the added power of shore batteries on Cavite and Manila. But Dewey's squadron was strongly built, armed with more modern equipment. The first shots flew across the water about 5:30 A.M. Not long after noon, despite an intermission of a few hours, the defending ships were sinking and ablaze, and a white flag of truce was run up over Cavite. Dewey had achieved the incredible. It was a total victory.

Once the Philippines were definitely under American control, the United States Navy realized no less fully than their predecessors that Cavite was a natural naval base. It became one in fact and for many years was a home for the fleet in Asiatic waters. It was abandoned only last January, shortly before the fall of Manila. The fortress of Corregidor had forestalled any attempt to take it by sea.

But something new had come to military campaigns, "mechanized warfare." It sealed the fate of Cavite. From the air tons of bombs dropped upon the base, from across the land mechanized troops, having beached at Batangas Bay, forced their way to the rear. Small American and Filipino forces delayed their progress, but there was no hope of permanently stopping them. In such circumstances there was only one choice possible, and the Navy commanders chose it. Stripping and destroying the base with their own hands, they left it to the invading Japanese divisions.

The same "mechanized equipment," plus the guns of Corregidor, explains why Bataan next became the battleground.

Bataan is likewise a Tagalog word, and as far as the earliest historical accounts and maps testify, it has always been the name of this peninsula enclosing Manila Bay. Just why it was called *Bataan* is not too clear. Even legends, so plentiful for the interpretation of other Philippine place names, are

here somewhat vague. A very likely meaning, however, and one in accord with the best principles of Tagalog grammar, would interpret *Bataan* as the "place of children." For *bata* is a common word, meaning "child"; *-an* is a frequently used suffix, which, coupled with the other word, adds the concept of "place where." Together then, *bata-an* would be the "place where children are."

Scarcely ever before in Philippine history had Bataan figured in any major engagement. Several times between 1600 and 1650 the Dutch hovered near its shores, but were usually driven off after little damage. In the campaign of 1647 they made a landing at Abucay, near which General MacArthur's line held for so long. There the Dutch scored initial successes, but after several days were driven back to their boats with considerable losses.

As military battles go, however, all this was decidedly minor skirmishing. Not until our day did Bataan advance into the foreground of history. Just why the last land battle was fought here, and how Bataan could hold out so long, are questions awaiting full development from future historians. But in the light of history the main reasons and features of the campaign can at least be sketched now.

The Japanese strategy is fairly apparent. It was logical, clear, direct. Manila was the capital and a natural objective. It had to be captured. By sea that was impossible, Corregidor was too strong. So it had to be over land, now really practicable for the first time in our day of tanks and motorized divisions. Several land routes were possible, even necessary. One was from Batangas Bay, another from Lamon Bay behind Manila. But the most natural and advantageous ran from Lingayen down the great Luzon plain. There, according to reports, the Japanese concentrated their largest forces.

The strategy of General MacArthur is likewise quite clear; it was skilfully planned, no less skilfully executed. Retreating adroitly before superior numbers all down the plain, then gathering together all scattered defending forces, he finally swung his men off into the Bataan peninsula, where the mountainous terrain lent itself naturally to a strong defense. But that was only one factor. The chief reason was that Corregidor, so powerfully fortified in recent years, could protect the rear of his forces and so keep them from being surrounded.

That is an essential point in explaining why Bataan resisted so long, when Hong Kong, Java and other places fell so quickly. All were islands of no great size. Consequently all retreat was cut off, and their greatest danger was simultaneous attack from all sides. Once encircled, surrender could be only a matter of hours; that happened at Hong Kong and Java. If the Japanese could have landed troops on the tip of Bataan, or anywhere near there, they would have caught the defending forces between two fires. But thanks to the guns of Corregidor, Bataan was never surrounded. Only when they could no longer withstand the pressure on that front line were they compelled to capitulate.

Thus has been written a new chapter in the history of Manila Bay; a new chapter, and the most gallant of them all.

SMALL SMALL-SHOPS GO OUT OF BUSINESS

JOHN L. SPRINGER

AID for the small business man is finally on the way, to enable him to keep his plant operating for the duration. If he is able and willing to convert his machinery to produce materials that fit into the pattern of our war program, he can now obtain relief from the Government. Out of a \$100,000,000 fund, the War Production Board's new Finance Bureau will soon guarantee loans made by banks to these concerns, enabling them to take their belated place in the ranks of the subcontractors and the sub-subcontractors.

One hundred million dollars will not provide for all the small business men throughout the country who are now faced with the dilemma of producing for the war program or not producing at all. But the opening wedge has been driven into the problem of utilizing small industrial plants for offense needs and saving their means for post-war production.

But what of the *small* small business man? He is not a manufacturer, but a distributor and a service man; he may employ no one but himself. There are millions of him throughout the country. The electrician down the street, the plumber, radio dealer, automotive supply retailer—what is to become of them in our feverish race to strip ourselves of all non-defense services?

This is a problem—a deeply serious problem—that has met with only the most superficial consideration in Washington. In our passion for bigness, we have made the small business man much smaller than he actually is. The small business man, considered through the eyes of Washington and even through the eyes of the National Small Businessmen's Association, is one whose gross income averages from \$25,000 to \$100,000 a year. His business may employ from six to more than a hundred employees. And this is the businessman—the man with plant and modern equipment to produce the precision instruments of modern warfare—for whom the public expresses concern and whom the War Production Board now seeks to aid. This is reaching into the lower brackets; but it is not reaching low enough.

The *small* small businessman has no organization to speak for him. He has no lobby to cajole funds for him in Washington. He has no public-relations counselor to pour sympathetic letters for him down upon the heads of Congress. He stands alone, and soon will fall the same way. Engulfed by the waves of total warfare, he must soon bar his door and pin the "out of business" notice on his shop window. Unless some unforeseen legislation intervenes, the small retailer dealing in durable goods and the small service man maintaining them in effectiveness will be a rarity.

The electrician in his little shop off Main Street, for example, can obtain only enough copper and wiring materials needed to make urgent repairs. He cannot obtain the materials to provide new outlets, make new installations, sell new appliances. Repair work alone will not keep him in business, however; it has always provided only a fraction of his income. He has always depended upon new sales to provide the bulk of his revenue.

The plumber is restricted in the same way. The hardware, radio, automotive parts, typewriter, bicycle dealers watch their available stock move out to their customers, and when the stock is gone their businesses are gone too. The appliance retailer, the distributor of photographic equipment, the novelty dealer, the hundreds of small businesses dependent for their existence upon materials which the Government can no longer permit them to have—all these *small* small businessmen face a lingering, but none the less decisive, extinction. Every order from Washington curtailing the production of civilian goods pronounces a death sentence on hundreds of retail distributors.

Congress has found no remedy to keep these enterprises alive. Indeed, that it could meet the problem short of subsidies is doubtful. And Congressmen today, hearing the scorching cries from their constituents to curb non-defense spending, are in no subsidy-voting mood. They may act favorably on proposed legislation to protect these businesses against bankruptcy by a moratorium on fixed charges—leases, mortgages, insurance, property protection. But this measure would not enable the small shop-owner to earn his living.

Of course, the war's end will find many in this category who have weathered the storm. The grocer, butcher, haberdasher, druggist—all who deal in the basic goods of living will be relatively unaffected by priorities. And some in the "non-essential" field will survive. They will feed on the remnants left by those unable to carry on.

If the *small* small businessman can end his involuntary hibernation at the end of the war and successfully re-establish his shop, he will have achieved a feat that has hitherto not been accomplished in this country—the feat of reversing the trend toward bigness in business. The movement toward centralization has always gone forward, through periods of prosperity and depression alike. It has not retreated.

If the *small* small businessman goes, something of our democracy goes with him. For he is the Individualist. Centuries before the industrial revolution gave birth to the octupi that we call corporations, the small craftsman and merchant was running his little shop, beholden to no one as he served the needs of his little community. With his spirit of individuality and sense of his ability to manage his own affairs, he gave hope to the ideals of the American Revolution.

Of course, business will go on without the *small* small businessman. Industrial economists may find it a more efficient business than before. The soulless corporations will have gained another stride—and our democracy will have lost one.

CANADA IS KING PIN AMONG THE ALLIES

M. G. BALLANTYNE

AMERICANS live in less than half of North America. Above them lie over three and one half million square miles of lakes, forests, prairies, farm lands, mountains and tundra. In all this vast territory, which is nearly twice as big as Continental Europe, there live a mere twelve million people congregated along the Southern fringe. Canada is enormous but Canadians are few. The southern edge of the Dominion, from the Atlantic to the Pacific, is sparsely inhabited. The rest of the country, for the most part, is scarcely more than mapped silence. Europe is land-hungry, Asia struggles for room, America pushes her frontier to the sea, but land for millions lies untouched in Canada.

Nature has been prodigal with Canada. Here are wheat fields to feed a world; here are timber tracts that stretch beyond the horizon; here are water and power in abundance; here is a veritable treasure chest of precious resources, of oil, coal and iron ore, of gold and silver, of nickel, copper and zinc. Canada is the Russia of the New World. And if Hitler covets Russia, how much must he also covet Canada.

Her natural heritage would be enough to make Canada a pivotal factor in world affairs, but there is more: Canada is set as the geographical lynchpin between Europe and Asia, and between Russia and America. Canada lies across a strategic route of great importance between Great Britain and the Far East. That is why Canadians first built one, then two and finally three, transcontinental railways from East to West across the wilderness. Canada also lies across what is to be a strategic route of great importance between Russia and America. That is why Canadians and Americans are building a highway and airports to Alaska.

Truly a handful of people are camping in a vast and vital land. They would have been overrun long ago were it not for two factors: first, that Canada is a member of the British Commonwealth of Nations; and second that she is a member of the American hemisphere as defined by the Monroe Doctrine. From the first she gained the protection of the British navy and armed forces, from the second she gained the protection of the American navy and the protection and forbearance of American armed forces. It is in the shield of these two great powers that Canada has grown and prospered. It is in their combined force that Canada has so far been preserved from European and Asiatic aggression: it is in their balanced force that Canada has escaped American absorption.

Canada has found her security in the balance and harmony of American and British interests. Cooperation between these two Powers was clear-

ly desirable, and it has been tacit for over a hundred years. Was it not Canning, after all, who suggested and promoted the Monroe Doctrine? And what was that Doctrine if it was not an implied partnership to preserve a status quo in North and South America. At first, the threats to the Americas were European, and the defensive partnership was principally one of British ships and American arms. But the common interest grew to cover both hemispheres and expressed itself in implied cooperation between a British fleet in the Atlantic and an American fleet in the Pacific.

The occasion and pledge of this partnership was Canadian independence. The British Empire had little interest in helping the United States to preserve Central and South American sovereignties unless the United States itself preserved Canadian sovereignty. The geographical and trade divisions of North America run north and south not east and west; moreover, Canadians are few and isolated whereas Americans are many. In the ordinary course of events it might have been expected that the larger body would have absorbed the smaller.

The other side of the picture is, of course, the liberality with which Britain fostered Canada's free constitutional development. Lord Elgin, the greatest of Canada's Governors General, wrote, about the middle of the last century: "It . . . [is] . . . possible to maintain on the soil of North America, and in the face of Republican America, British connection and British institutions, if you give the latter freely and trustingly."

This tacit agreement between British and American power has long worked well, but an unforeseen and latent complication has been disclosed by the perils of the present war. For the first time since the Monroe Doctrine was declared, Canada finds itself in grave danger on its own soil. For the first time in over a hundred years the British navy is unable to guarantee control of the Atlantic.

Long before Japan entered the War, the North American continent was threatened. Canada has been at war since 1939, and, but for the grace of God, Canada and her sister nations would have been defeated in 1940. Had the United Kingdom been conquered, the British navy would have retired to Canadian ports and the War would have been on America's doorstep. Moreover it would have been a war unlike most. The result of British defeat would have been the disappearance of the British way of life. Nazi victory would have meant Nazi domination on the soil of North America.

The Monroe Doctrine applies to Canada; there can be no doubt of that. American power has bound itself to defend Canada from overt or implicit conquest by another. For, as President Roosevelt said at Kingston, Ontario, in 1938: "The people of the United States will not stand idly by if domination of Canadian soil is threatened by any other Empire."

America bound itself to defend Canada, but Canada remained free to involve itself in peril. That was the new factor in the case disclosed by the present war. The Monroe Doctrine turns out to be a blank check signed by Uncle Sam and handed

over to Johnny Canuck to be used at his discretion.

It is no use pretending that this amazing situation does not exist, for it is not only existent but operative. There are two ways in which the problem can be resolved. One is the way of power politics. It is the way recommended by Lindbergh a year or two ago. He saw the problem clearly and early, but the solution he suggested sent a wave of resentment and horror across Canada. For Lindbergh said quite plainly that Canada should be forbidden an independent foreign policy, that she should not be permitted to involve North America in peril, that she should be denied the right to enter wars she believed to be just. That is logical reasoning from a *lebensraum* premise. The United States is the preponderant power in the Western Hemisphere and the Americas are her living-space; therefore let her dominate and dictate.

Lindbergh's suggestion found little favor at the time, but such a policy remains physically possible. It is doubtful if Britain ever would, even if it could, defend Canada against the United States. The Dominion could probably be taken over without even the firing of a shot. The technique has been perfected by Hitler, and it would be easy enough for America to swallow Canada by a combination of threats, economic pressure, and exacerbation of internal differences. It would be easy enough to do, but the price would be heavy. There might be uniformity but there would be no unity.

The other solution to the problem is the solution of friendship and cooperation. The British Commonwealth cannot wage a major war without Canada; and Canada cannot wage a perilous war without America. As long as British and American policies are determined separately, there will always be the possibility that Canada will involve America in war against her will. If it is one solution to eliminate Canada, it is surely another solution to eliminate the separation of policy. Today all men of good will are agreed that absolute national sovereignty must be curbed, and that methods of international cooperation must be established and enforced. Pressure of events has already brought this about to a large extent. Twenty-six nations are already united not only in war aims but in war strategy and industrial production.

Why cannot all this cooperation continue? Why cannot the Allied nations continue to pool their resources and to utilize them jointly? And if this is too much to hope for, at least let the British and American peoples continue to plan and to act together. The alternative is ominous. It is America that must choose. The existence and status of Canada present to America a clear and sharp choice. Either America eliminates "British North America" from the map or she eliminates isolationism from her policy. "Canada, Sir," said Winston Churchill in Ottawa, "occupies a unique position in the British Empire because of its unbreakable ties with Britain and its ever-growing friendship and intimate association with the United States. Canada is a potent magnet, drawing together those in the new world and in the old whose fortunes are now united in a deadly struggle for life and honor."

THE LAWS ARE HARSH FOR THE MIGRANTS

JOSEPH P. McMURRAY

THE problem of settlement is more vital today than ever before. Swelling to possibly six million the ranks of our depression migrants is a fresh stream of human traffic moving toward the new industrial opportunities opened up by the national defense program. When the present emergency is over, this vast dislocated population may wake to find itself existing in a limbo of lost settlement rights.

For, as protective barriers, forty-six of our States have settlement laws that deny public assistance to any except those who have been residents for a period ranging from six months to five years; and which provide for loss of settlement after an absence from the State of anywhere from three months to five years.

Dr. Rupert B. Vance, professor of sociology at the University of North Carolina, told the House Committee Investigating Defense Migration:

Migration is not only a constitutional right of every American citizen, it is an economic necessity in the American economic system. The economic order is a continually adjusting and readjusting equilibrium which presupposes a flow of industries to resources, a flow of goods to market, and a flow of workers to developing industries. We must remember that, by large migration, the frontier was settled; by foreign immigration, the American labor supply was recruited; and it is mainly by spontaneous internal migrations that the future needs of population redistribution in the United States must be served.

Though the right to move may seem a hollow substitute for real security, it often is an avenue down which one travels toward increased well-being. Blocking the way, however, are the settlement laws of forty-six of our States. Their purpose is two-fold: to set up qualifications of eligibility for public assistance; and to fix responsibility of assistance upon the locality of compliance to these qualifications.

The fact that there is wide disparity in the State laws imposes extra burdens upon the migrant. A man may leave Utah and lose his settlement in four months and, should he migrate to Maine, New Hampshire, Vermont, Massachusetts, New Jersey or Kansas, it will require five years for him to gain settlement there. And if, at any time during this probationary period of residence, he should accept assistance, his right to settlement will thereby be cancelled.

In many States a resident can lose his settlement much more quickly than a newcomer can gain it. In Illinois, Alabama, Georgia and West Virginia he need only make public declaration of his intention to abandon his State residence upon leaving to nullify his settlement rights. Only North

Carolina, Virginia, Pennsylvania and Connecticut have made the sensible provision that a man cannot lose his settlement until he has gained it in another State.

One of the strangest ramifications of the question is derivative settlement whereby the wife takes the settlement of the husband, the child that of its father, and the illegitimate child that of its mother. When divorce and separation enter the picture we have a situation resembling comic opera in the sheer absurdity of its complexity and confusion.

In New York State, settlement is gained by continuous residence in town or city for one year without receiving public aid, but these conditions apply only to the husband and not to the wife and children who derive their settlement from him. A recent study has shown that the average residence of non-settled relief clients in that State before they received the status of "State Charges" was over six years. It was also revealed that more than fifty per cent of the cases who had no settlement were without it because of the absence from the State of the husband or parent. Under the workings of this incredible law a person may have lived all of his life in a given county and yet be without settlement because the person from whom his settlement derives is out of the State. This, of course, is sheer legal red tape, blocking the benefits which are definitely deserved and certainly due to the needy person. This surely was not the original purpose of the law.

In the record of its hearings, the Congressional committee investigating migration cites numerous cases illustrative of the loss and suffering imposed by these anachronistic laws:

A seventy-two-year-old woman who had lived all of her life in a certain city went to make her home with her son who lived across the river in a smaller community. After a month the son died and she returned to the city to find she had lost settlement there and at the same time had no claim on the smaller township. Had she been a younger, more vigorous person her difficulty might well have made her a recruit for the migrant group.

Mrs. Jean Zgorski, who was born in Chicago, had married there and given birth to three children, was deserted by her husband shortly after the birth of her youngest child. For a period of four years she received public relief, then her husband wrote from Miami, sending funds for transportation and urging her and the children to come to him. After six months in Miami, she was given transportation back to Chicago by her husband with the promise that he would send her money regularly if she would go home. When he failed to keep his promise she appealed to the Chicago relief authorities but was refused aid because she had left the State. She was encouraged to borrow money to return to Miami, but in Miami she was unable to locate her husband and after five days was returned to Chicago. Again, Chicago authorities refused to assist her and she became dependent upon the charity of the Salvation Army.

John J., 42, and a son and daughter under

twenty-one proved an enigma to those attempting to solve their problem in accordance with existing settlement laws. Mr. J. had lost his settlement in his place of former residence but his minor son retained his there in accordance with the provision that a minor's settlement is the last settlement of his father. The daughter had been married but was separated from her husband: his whereabouts were being sought so that she might be sent there for aid. Authorization for the return of the son to his home community had been received, but authorization for the father had been denied. Disposal of this group meant a separate plan for each and a consequent breaking up of a family.

Edward J. Kelly, Mayor of Chicago, testified before the Migration Committee that the Illinois settlement laws effect great hardship on the poor: "I can cite one case," he said, "of a young colored man who came here thinking that he could get work or get relief. Of course, he was not recognized. He became a highwayman. He shot a policeman. The policeman shot him. He got 199 years in the penitentiary. He was starving. He could not get on relief. He could not get a job. He could not get anything. He finished up with 199 years."

These cases of human beings caught in the tough and stubborn web of settlement laws can be multiplied by thousands. Add to the misery of those involved, the expense to which the States must go in enforcing the laws (transportation and subsistence costs, litigation with other States over expenditures for non-residents, investigative and administrative staffs maintained to unravel the difficulties) and you begin to gain insight into the unwieldy and incongruous nature of these archaic laws.

How, then, can the problem of caring for the migrant be solved? When the defense program ends shall all of the unsettled people in the country who are in need be transported at enormous expense to their home communities? Will these home communities open their arms to the prodigals and attempt to fit them into a precarious economic structure? Or will they not possibly resent the fact that though they have derived no benefit whatever from the emigrant's defense employment they must care for him now?

Looking ahead to this situation, some of the country's ablest minds have suggested that the Social Security Program be broadened to include a fourth category of general relief. This would be based upon grants-in-aid made to States provided that they nullify all existing settlement laws. The Committee Investigating National Defense Migration has included this proposal in its first interim report to Congress.

No longer do we auction the poor like chattels, apprentice and indenture them, house them with the criminal and insane. Yet our settlement laws survive, adding further jeopardy to lives that at best are hard, confused and uncertain! Common sense and direct action can easily remedy the situation and bring legislation in line with present emergencies.

IN FEAR AND IN SECRET THEY DO DAMNABLE DEEDS

J. GERARD MEARS

GRIMMEST of epitaphs is the laconic entry in hospital files, when a body is assigned to the morgue: Unknown White; D.O.A. (dead on arrival). They have loved and been loved, known joy and sorrow but now, at the end, they are disposed of with a cold impersonality. It is a sad and lonely way to get out of the world. It is even a more cruel way to come into the world. And yet, to an extent that shocks even a pagan conscience, uncounted thousands of human beings, created by God but unwanted by their parents, are being murdered as they are wrenched into this world by criminal abortionists. The innocent victims are the saddest of all the legions of the "unknowns; dead on arrival."

There is considerable apathy on the part of the public in general about this enormous evil for the simple reason that decent people who would be shocked into demanding stringent prosecution of abortionists, have no concept of the extent to which this foul racket has grown, or of the fortunes which have been made out of this wholesale murder, or the danger to women who put themselves in the hands of these unscrupulous practitioners.

Some time ago there were violent reactions of public opinion at the revelations concerning a group of thugs known as Murder, Inc. The callousness of these killers, who made a business out of murder and who would brutally slay a man for a fee, shocked the nation. Relentless investigation and efficient prosecution soon broke up Murder, Inc., and quickly sent its board of directors and working force to the electric chair or behind bars. Compared to the abortionists now at work destroying countless innocent unborn children throughout the nation, Murder, Inc. were small fry!

But there is hardly any popular clamor for the hunting down, exposure and punishment of doctors who ply this fiendish practice with impunity and amass fabulous fortunes. Sporadic raids on abortion mills seem to satisfy the public that the situation is well in hand and that everything possible is being done to stamp out the evil. Few people bother to follow up the cases and find out if those arrested were ever convicted. And yet out of one hundred cases reported in a year to the police of one city, fifty were thrown out for lack of sufficient evidence to make a *prima facie* case. Of the cases that reached the courts, only three convictions were obtained.

In order to stir up public indignation toward

more vigorous prosecution of these so-called doctors, it is necessary to stress the unsavory facts about this ghastly commerce and bring to light the many difficulties in stamping it out.

Most of the material for this survey was obtained from *A Presentment on the Suppression of Criminal Abortions* from the office of the Attorney General of the State of New York. It presents the findings of a Special Grand Jury which investigated the matter for three years. The staff of the Attorney General's office were most helpful in supplying additional information.

While the Grand Jury's factual investigation was confined to Greater New York City, it is easy to draw from their findings a picture of what is going on in other large cities and throughout the country. The situation is obviously not a local one and, while figures of various authorities for New York City are astonishingly large, the estimated figures for the whole country indicate that conditions are more or less the same all over the country, especially in the large cities.

Those who venture estimates on the number of abortions annually in various sections of the country and in the nation as a whole, state frankly that it is almost impossible to have anything approaching scientific accuracy in their statistics.

Due to the fact that patient, doctor and in some cases, public officials, are in conspiracy to conceal the truth, any agency attempting to make a report on the abortion practice is confronted with a dearth of official statistics on the subject. Estimates are based on personal statistics acquired by legitimate practitioners, by abortionists, by laymen and, in part, by the researches of governmental agencies. But even if the numbers given by authorities be looked upon as "guesses," based on their findings, they indicate a terrible situation.

"Many authorities," says the Grand Jury report, "regard the figure of 100,000 abortions annually in the City of New York as approximately accurate." That is 273+ per day. Doctor A. J. Rongy, in his book, *Abortion: Legal and Illegal*, estimates that 250,000 abortions are performed per year in the City of New York. That would be about 685 a day. Frederick J. Taussig, in a learned study on the medical and social aspects of abortion, sets his own figures for the United States:

The figures arrived at, by the best means at our disposal, were 681,600 abortions (or 1,867 a day). . . . These figures are believed to be minimum, and are

based not upon direct observation but upon inferences from the only data available.

Doctor William Bickers, writing in the *Catholic Virginian*, puts the annual national total at 550,000 (or 1,534+ a day). These figures, he says, have been confirmed by the most careful scrutiny of hospital records and vital statistics.

"Eight thousand potential mothers," he adds, "pay with their lives each year for their participation in this most gruesome of all crimes. Countless others are rendered physically unfit and incapable of normal reproduction."

Much more accurate than the estimates of the number of abortions are the figures on the average income of the abortionist since they are based on actual individual confessions. The following paragraph from the Grand Jury report furnishes an astounding revelation as to the princely wages of crime:

Although there is evidence that fees are as low as \$10, including the anesthetic, they have been known to go as high as \$2,500. \$500 for an abortion would not be uncommon. \$250 is a frequent price. A considerable percentage of abortion patients are charged \$100 but the bulk of the fees run from about \$50 to \$60.

Yearly incomes of abortion specialists would be in the same numerical brackets with earnings of heads of large corporations had they ever been publicized. There is testimony that the abortion specialist with a normal business averages about \$25,000 a year, and that doctors whose clientele came from larger income groups earned from \$150,000 to \$250,000 a year.

An abortionist who charges \$50 to \$60 for an operation, after he has split the fee with the feeder and deducted running expenses, receives about \$15 profit. As has been stated before, there are abortion specialists who perform about four thousand operations a year. Such a specialist would net about \$60,000 a year, even on a modest scale of fees.

One abortionist who had been financially successful in the business, built a house costing \$165,000, referred to in the profession as "the house that abortions built." Another doctor, one of the earliest in the business, amassed approximately \$1,000,000 up until 1921.

One of the best known induction specialists (*induction* means the extremely dangerous removal of the fetus after a gestatory period of three months) of New York was reputed to have earned over \$1,000,000. When questioned as to the truth of this report, he made no denial . . . another was charged with owing the Federal Government \$850,000 in back taxes.

These fortunes are left after fifty per cent of the fee is shared with the "feeder" (usually a druggist or fellow doctor), and, in many cases, protection money paid. The abortionist's secretary is frequently paid as high as \$100, plus a share in the profits, as her shrewdness and loyalty are essential. She meets the prospective patients and arranges the fee, after careful appraisal. In addition, the business agent for the doctor abortionist runs the office, handles bills and salaries, splits fees and bribe money and is contact man between the abortionist and the sources from which business can be obtained. He works for a percentage of the net profits.

Although convicted abortionists have attempted to explain their lapse from medical ethical stand-

ards by stating that they left medical school with high ideals which the world did not appreciate and were forced into illegal practice by sheer economic necessity—a glance at the above income statistics would indicate that the abortionist is lured by sheer avarice. Why plod along saving life for a mere living when medical murder brings such handsome rewards? And such an antiseptic and refined type of murder! A white coat, a curette and a brightly lighted operating table instead of a mask, a dagger and a dark road; public indifference and social connivance instead of the hue and cry. At worst, the loss of a license and professional prestige, instead of the noose or the electric chair. And no outcry from the human victim!

It seems impossible that such a heinous commerce can thrive in a Christian—or even a civilized society. In many States there are penal statutes against criminal abortion and many State Boards of Education are entrusted with the responsibility of taking disciplinary action against doctors who are offenders, but still the abomination continues, almost uncurbed.

The factors which enable the business to flourish according to the report of the Grand Jury, published by Special Prosecutor, John Harlan Amen, are:

1. Apathy on the part of the public to the problem of abortions;
2. Lack of cooperation with public officials on the part of the woman who seeks an abortion (she is also liable to prosecution under existing legislation);
3. Connivance on the part of certain public officials with abortionists for the purpose of circumventing the laws designed to control the practice; and
4. Ineffective use of enforcement machinery which is in itself partly defective.

To these reasons must definitely be added the laxity of the modern social conscience, regarding the tampering with life and death. God's dominion and His laws are not mentioned in discussing the problem. In fact, great pressure is brought to bear on legislative bodies to abolish all laws against abortion and thus "cheat the criminal abortionist." All abortions would then be "therapeutic" and hence legal and medically safer.

It has been impossible, in the space of one article to give proper considerations to many important phases of this evil and its possible suppression. It has been necessary merely to hint at the great difficulty of exposing and prosecuting the illegal practitioner under present legislation and the profitable connivance of unscrupulous public officials which was brought to light by the Grand Jury investigation. But it is to be hoped that the startling conditions which are merely sketched here, will show the necessity of an awakened public conscience on this evil traffic which battens on human tragedy and frailty. For, as the presentment which has been quoted from so freely concludes: "It would be fatuous to deny or overlook the fact that the effectiveness with which penal laws are enforced varies directly with the public determination that they shall be."

LAVAL

THE RETURN to power of Pierre Laval as Chief of State in Vichy France, leaves no ground for satisfaction, except one. As long as he is in office we, in this country, will know exactly what we are dealing with. For, though M. Laval may shift his allegiances, he does not alter his personality. His record is old and long, and he has been to Washington itself. The malicious have remarked that his name reads the same forward as backward.

There is nothing in all his eloquence to remove the obvious inference that Laval's return to power is simply a phase in the complete surrender of France, her resources, her total manpower, to the exigencies of the warring conqueror. To the moderation of this conqueror, M. Laval pays touching praise. But, taking Laval at his own word, what other policy than moderation could the victor assume, if he did not wish to find himself with empty hands in the midst of a life-and-death war?

More notable than what M. Laval says is what he fails to say. In all his talk of "that rapprochement between France and Germany" which is a "condition of peace in Europe," there is no hint of any respect for Christianity, or for religion or for God. Yet, if any such rapprochement is ever to exist, if there is ever to be a united Europe, it must be on the basis of a common recognition of religious, of Christian principles.

While a temporary peace still reigned in Europe, groups of Christian men, clergy and laity, sought by every means in their power to attain an "entente and reconciliation" between France and Germany, on a popular, non-political basis. They believed precisely what M. Laval now proclaims: that the peace of Europe would be guaranteed if such an understanding existed. But their work met with no more encouragement from Laval than did the attempts in that direction of Aristide Briand.

Today, a great number of these former apostles of European peace are in exile or in concentration camps. Even those who survived the debacle and became identified with Pétain's National Revolution, find their lives now in jeopardy as the National Revolution is eclipsed by Laval's New Order.

Upon what, then, is this New Order founded? What hope does Laval hold out for France's youth and for Europe's future unity? His answer is direct: "In the New Europe it is Socialism that will be installed, taking into account the character and national aspirations of each people." The words of Laval are the words of Stalin just as they are the words of Hitler and Goebbels. In their light, we can easily appraise his warnings against Bolshevism.

Americans, and Catholics the world over, will refuse to be impressed by another repetition of the familiar dilemma: the sole alternative to Bolshevism is National Socialism; so that if you do not wish the former, you must place all you have in the hands of Hitler. It remains to be seen how many of his own countrymen are impressed by the new shaper of France's policies. If they are not, there is still hope for freedom in France.

EDITOR

EDITORS CONVENE

NEWSPAPER editors and publishers from hamlets and fourcorners, from towns and little towns, from cities and mushroom cities have been enjoying themselves, we hope, during the past few weeks in New York. Different aggregations formed varied patterns in what seemed a myriad of conventions.

They were concerned with material problems, as are we, the shortage of paper, the increase in wages, the decrease in advertising, the ebb and flow of sales, in a word, cash.

Their interest rose, however, to the very important matter of news, true news and false news, news that can be printed and news that is suppressed, news that is food for and poison to our national morale, news that comforts our enemies and news that makes us comfortable.

The freedom of the press, of course, was mentioned and highly applauded. All agreed that there should be and always would be freedom for the fourth estate. It was unanimously held that editors should clip the wings of freedom voluntarily, for their own sake and the good of the nation. But there seemed to be an undercurrent of opinion that the government should not forcibly remove the wings.

Censorship by government of the press is a deep and dreary worry in the heart of every weary editor. Assurance, then, by government officials and by the Office of Facts and Figures, and the Office of Censorship, and the Office of the Coordinator of Information, and the Office of Government Reports, as well as by the Attorney General and the Postmaster General, that none but the most necessary censorship will be employed, would draw a sigh of relief from the editorial soul.

On their side, the editors might well resolve that their transgressions and their abuse of freedom would be reduced to the minimum. For freedom does carry its own responsibility, and in war time, especially in a tricky warfare of communications, such as this war, danger lurks in an unregulated freedom.

Censorship may be the twin sister of propaganda. Curbing of the freedom of the press may result in a controlled press. And a controlled press, especially in war time, degenerates into a propagandistic press. Of that, the editors must agree, we have now far too much.

REPUBLICANS RESOLVE

THE RESOLUTION adopted by the Republican National Committee, on April 20, in Chicago, Ill., clears the front for party advance. After recognizing, in the premises, that this country is engaged in "a great war to wipe out those aggressors," it draws two conclusions: first, the prosecution of an offensive war until a complete victory has been won; second, an obligation on the part of this country to participate, actively, with other nations in the post-war period of reconstruction.

There had been general unanimity among the Republican leaders as to the absolute necessity of fighting this war, "relentlessly and without reservation," with all the force at our command. They had agreed, likewise, that there could be no peace with the enemies, "except peace with victory."

Differences of views developed as to our foreign policy, after "the peace with victory." Before Pearl Harbor, the policy of watchful waiting was strong with a dominant section of the party. It was called isolationism, and the word was given a repugnant meaning. Whatever isolationism might have been interpreted to mean, it was bombed away on Pearl Harbor's Sunday morning.

Subsequent events, at home and abroad, bound up the fate of the United States with that of the United Nations. There could be no segregation of war-effort in fighting the Axis powers. Logically, there could no longer be a strictly national American policy after the war. It was as inevitable as it was imperative to recognize that the United States, according to the Republican view, "has an obligation to assist in bringing about of understanding, comity and cooperation among the nations of the world in order that our own liberty may be preserved and the blighting and destructive processes of war may not again be forced upon us and upon the free and peace-loving peoples of the earth."

The Republican party, thus, is in basic accord with the Administration and the Democratic leaders as to future international policies.

Extreme isolationism is blown away as a campaign issue in the November elections for Congress. The only question is that of ways and means of reaching the same objectives.

SOUTHERN CATHOLICS MEET

THERE was a day when Catholics in the Northern States could look upon the vicissitudes of the Church in the South with little concern save that of a completely disinterested charity. For the Northern Catholics, the South was another home-mission territory; alas, too frequently forgotten. If it was neglected, it was unfortunate for the good people of the South, but the Church in the North would experience no inconvenience as a result.

Such a day, however, has definitely passed. At present the North is deeply concerned about the spiritual situation of the South. The future, indeed, of the Church in the North and West depends in no small measure upon the future of the Church in the South and Southwest.

No elaborate reasoning is needed to establish this proposition. The mere fact that approximately 4,000,000 people annually in this country move their residence from State to State is an indication that no part of the United States is independent of any other. Wartime conditions have greatly accelerated the process. As thousands upon thousands of Southern migrants and defense workers flock to the border-State, Northern and Western industrial centers, they bring into the new locality their own beliefs and spiritual attitudes. There is no use looking upon this as a merely temporary problem. Even if post-war conditions send many of these back to their place of origin, enough will remain to leave a permanent impress upon the North.

More and more the South and Southwest, by their sheer weight of multiplying population, are bound to affect profoundly the character of our predominantly Catholic Northern communities. Add to this the readiness and success with which educated and talented Southern youth seek positions and advancement in the multiplying Governmental agencies and services, in the field of journalism and the professions, and you have increased reason for taking ever more seriously the question whether the Catholic Church is destined to play a greater role in the South's life than heretofore.

The growth of the Church in the South, however, appears to depend in no small measure upon the degree to which Southern Catholics, however few they may be relatively to the whole, succeed in contributing a share in the solution of the South's own problems. The experience of the last few years, and the proceedings of the recently formed Catholic Committee of the South, have revealed what few suspected a decade or so ago. They have shown that Catholics, Southern Catholics, can not only aid in the solution of these problems, but that they can take the lead; can blaze new trails, point to new principles, new, practical methods.

Catholic motor missions in the South amaze the non-Catholic world with their effective campaigns against religious illiteracy. For the problems of organized social charity, of religious education of the young, of family morals, recreation and welfare, of the land and the landless tenant and share-cropper, of industrial injustice and strife, the Cath-

olic Church offers solid, clear-cut policies. These are based upon principles which, when properly explained, deeply impress the minds of an essentially Christian and home-loving people. Even the dourest Calvinistic Puritans of the traditional Old South come to respect the wisdom of the ancient Church. They find her remedies far more effective in dealing with poverty, sin and crime than the simple recipe of more revivals and less whisky.

Though the non-Catholic world took a long lead ahead in the evangelization and education of the Southern Negro, the lag, in the case of Catholics, is being steadily picked up. Already, as was observed last autumn by the Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta, non-Catholic leaders express their admiration at the zeal and self-sacrifice which the Church in the South is displaying on the Negro's behalf. Already abundant fruits are appearing of the work of diocesan clergy and of religious communities of men and women; of Xavier University, the country's first Catholic College for Negroes; of the labors expended in the education of a Negro priesthood. At the same time, racial rivalries are bound to yield to an increasing consciousness that white man and black man alike are united by common economic, as they are by common spiritual, interests.

This year, April 26-28, the Catholic Committee meets as the guests of the Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond, Va. The Committee's aim is to focus the apostolic zeal and practical wisdom of North and South alike upon essential social and religious problems. Secular agencies will cooperate with Catholic leaders in the attempt to find the path to a new and better South.

STRIKE SETTLEMENTS

AMPLE reason for encouragement is found in the recent statement by W. H. Davis, chairman of the National War Labor Board. According to Mr. Davis, strike idleness in relation to war production, with its increased employment during the first quarter of 1942, was but one-fifteenth of the corresponding period of 1941.

This fraction was arrived at by comparing the greatly reduced number of man-days of idleness during the two periods with the great increase in employment on war work during the same time.

"Considering the gigantic size of the war-production program," said Mr. Davis, "the deck is relatively clear." The figures given are hailed by him as a tribute to the success of the voluntary scheme of settling strikes, in accordance with the pledges given last November by industry and labor. Allowing for any extra enthusiasm by Mr. Davis on behalf of his own board, the figures are encouraging for the present, and there still appears sufficient reason for serious confidence in the success of the voluntary plan in the future. Voluntary settlement of disputes, by peaceful adjustment between industry and labor, is the normal method for handling such disorders. If this plan is now working, it would seem to be wisdom to continue it.

THE TEACHER

THE world talks a great deal about truth. Learned men busy themselves trying to discover the truth in history, in that vast field that we call science, in literature, and in philosophy. All this energy is well applied, for, speaking without reference to the supernatural, no man can dedicate himself to a nobler mission than that of using his mind to find out the meaning of all that is in this world, and of using what he learns for the welfare of the race. But there is one field of truth about which, unfortunately, the world does not seem greatly concerned, and this is the most important of all, because it refers to that real life of ours which we enter through the portal of death. In fact, a great part of the world thinks that the truth about the next world, and all that is connected with it, is that we can know with certainty nothing whatever about it.

It is interesting, then, to observe in the Gospel for tomorrow (Saint John, xvi, 5-14) that Our Lord speaks of the Holy Spirit, to come into the world, when the Messiah shall go to the Father, as "the Spirit of truth." Many titles are given the Holy Spirit in the Scriptures and in the writings of the Doctors of the Church, but here Our Lord selects the title "Spirit of truth," and describes Him as a Teacher Who "will teach you all the truth."

Evidently, then, it is always possible for men of good will to share, all in their measure, in the truth taught to all by the Holy Spirit. Man can, indeed, arrive at the knowledge of some truths by the unaided use of his reason, but only by the help of the Holy Spirit can he know, and embrace, and live up to, that measure of truth which is necessary for his salvation. What is of importance for us to remember is that truth in religion can be attained by every man, and that the Holy Spirit never ceases in His mission to teach us "all truth."

Why, then, do men not listen to the Holy Spirit? Why do so many turn away, and "grieve" the Holy Spirit? If the Holy Spirit has worked in the souls of men these many centuries, why is it that today the world itself seems determined not to accept the teaching of the Holy Spirit? It is easier to put such questions than to answer them adequately. But we know that the Holy Spirit Who, according to Our Lord's word, is to convict the world "of sin, and of justice, and of judgment," will not fail in His work. He will draw all sweetly, and will bring many to the mountain tops of sanctity, and will be justified by His works. But, as Our Lord said to the Apostles: "The prince of this world has already been judged," and those who will not hear that judgment must share the lot of their prince.

In our humble way, we can prepare souls to turn to the teaching of the Holy Spirit. Many who have rejected Him, or who now are indifferent to Him, will ask what fruit that teaching has brought forth in our lives. Will they see in us forbearance, patience in suffering, and above all, charity? Professions can be empty, but there is persuasive eloquence in a life ruled by the teaching of the Holy Spirit.

LITERATURE AND ARTS

REVIEWERS EXPLAIN

BILL HOLUBOWICZ

CATHOLIC books—books written from the Catholic point of view, issued by generally known Catholic publishing houses, on subjects of general interest, and written by Catholic authors—appear with regularity. Yet only a few are “tasted” by the generally recognized “literary critics” of the daily newspaper and magazine field.

Catholic authors, publishers and readers deplore this apparently intentional disregard for the current “Catholic Literary Revival.” They do not stint on accusations of “unfairness,” “bias,” and “prejudice” on the part of the reviewers. Whether they are right in tossing such recriminations around is a moot question.

Most current books, issued by general publishing houses today, deal with interpretations of current events almost in the same manner as do newspapers and magazines. As a matter of fact, much of book publishing has become frankly journalistic. As a result, many reviewers are becoming too narrow in their interpretation of books as “news.”

News value, after all, insofar as books are concerned, is determined by other factors besides relation to current events. Surely the book which sets into motion a new cultural trend is just as important as the merely topical book of transitory interest. It is fully as important to recognize the debut of new talent as it is to report the ambassador's interpretations of a current situation in Russia.

In keeping with these principles of “news” value, to which a number of reviewers subscribe, many of the more militant promoters of Catholic literature contend that Catholic books which in many instances explode old ideas and liberate new ones, are deserving of, and ought to get, proper recognition from the generally recognized “literary critics.”

Yet, to use an old saw, “we may not see the forest for the trees.” In fairness to the often maligned critics, they should be given an opportunity to express their views on this matter of reviewing Catholic books. This article is the result of replies received from some of the leading critics in this country, after they had been approached on the matter.

Close to 5,000 books are published annually and as a result the greatest problem facing a reviewer is that of selection and elimination, since it would be impossible to pass on every title reaching the editor's desk.

According to Lewis Gannett, daily reviewer for the New York *Herald Tribune*, his selections are governed by the principle, “which books are more likely to interest *Herald Tribune* readers and secondly, which do I most want to read myself?” As a result, very few books in the general field of religion and philosophy are reviewed, Mr. Gannett admits. In his opinion, most of the books published by the specifically Catholic houses fall into those categories and consequently “like the specifically Presbyterian or Quaker or Baptist book are unlikely to be reviewed.” Mr. Gannett does not deny that his own history—his father was a Unitarian minister and his mother a Quaker—inevitably affects his general outlook. He admits the inevitability of a measure of prejudice. As a rule, however, he contends: “I am unaware of the religious connections of any author and hold no prejudice against Catholic authors in particular, yet, I would feel incompetent to review a book which required any competence in Catholic doctrine.”

Ralph Thompson of the New York *Times* staff holds that “works of a strictly sectarian nature seem to me of strictly limited interest and other things being equal, I would not single out these for notice unless I were reviewing for a sectarian audience.”

Irita Van Doren, literary editor of the New York *Herald Tribune's* Sunday supplement, “Books,” points out that after eliminating books which are purely textbooks or purely technical, her major criterion for selection is literary quality. Mrs. Van Doren insists that “books from Catholic publishers are weeded out on the same grounds as those from other publishers.” Once the selection has been made, Mrs. Van Doren then attempts to choose a reviewer who knows his subject and is sympathetic to the point of view from which the book is written. In the case of Catholic books, Mrs. Van Doren usually sends them to an informed Catholic on the general theory that he will at least have a basic sympathy with the point of view, and can then tell the readers whether he judges the book is worth while or not.

Fanny Butcher, literary editor of the Chicago *Tribune*, avers:

In a great metropolitan newspaper which numbers among its readers every class and kind of person with every sort of religious belief, I feel that the literary pages should not be open to reviews of purely doctrinal books, either Catholic or Protestant, that such books are the province of the religion editor. Any book, however, which is primarily literary in intent, no matter what its subject matter, is eligible for review in the Chicago *Tribune*. I have no prejudices for or against books either because of their contents or the religious or other beliefs of their publishers. Indeed, I rarely know the religion, social doctrines or politics of publisher or author, and I am interested only in the book.

Expressing his policies, Sterling North, literary editor of the *Chicago Daily News*, says:

After eliminating light love-stories, westerns and detective stories, we attempt to give more serious consideration to solid fiction or non-fiction of general interest. Subject matter, reputation of the author and excellence of the book itself are further considerations in choosing the books which we can review. And we can review only one book in ten. Generally speaking, a denominational book has less chance for review than one which has no denominational flavor whatsoever, but authors of merit like Chesterton and Belloc will always be reviewed by any clear-minded reviewer.

To illustrate his point, Mr. North stated that his favorite poet is Gerard Hopkins and Chesterton's *Lepanto* is a literary piece which he can repeat almost in full. Doubting that prejudice exists among America's first-rate critics, Mr. North believes "they are a tolerant and liberal breed." On the constructive side, he suggests that a little less "obvious religious bias in the average denominational book would give it wider acceptance, since a writer stands or falls solely upon his merits as a writer."

J. Donald Adams, literary editor of the *New York Times Book Review*, believes that more books issued by Catholic publishing houses would be reviewed if they addressed themselves to non-Catholics as well as to Catholic readers. "It is the book, not the source which determines its eligibility for review in the *Times*," said Mr. Adams.

Clifton Fadiman, popular "Information Please" master of ceremonies and literary critic of the *New Yorker*, states:

I would esteem myself neither a good citizen nor an honest reviewer if I had the slightest bias against Catholic books or books put out by the press of any other religion. Some Catholic books (like those of Maritain, for example) seem to me far above the rough, general standard I have set for myself—and some quite naturally, fall beneath it. This would be true of the publication of any other group, of course.

Regardless of his general criteria, Mr. Fadiman insists that if he feels a book is important in its field, it will get reviewed.

Harry Hansen of the *New York World-Telegram* contends:

Mere size of audience does not, of course, make books addressed to it important. Books on dogmatic subjects, sermons, religious arguments, have their own special audience, but rarely contain anything of interest to the public at large. Many of the books are repetitious. However, important works such as last year's revision of the Challoner-Rheims version of the New Testament and the memoirs of Bishop Kelley, of Oklahoma, are important, timely and widely reviewed.

James E. Helbert, book editor of the NEA service, weekly newspaper feature syndicate, replies that

even though most books of a Catholic nature are too limited in their appeal, I see no reason why Catholic publishers cannot and should not issue books by priests, laymen or Sisters which should have general appeal. Certainly the memoirs or autobiographies of men like Cardinal O'Connell, Monsignor Sheen and Father Hubbard should be of great interest.

Norman Cousins, executive editor of the *Saturday Review of Literature*, points out that:

Those Catholic books which seem to be of general interest stand the best chance of getting reviewed. Conversely, those which seem to have a limited appeal—or an appeal limited mainly within the church—stand somewhat less chance, just as any book with an appeal to a specific group might not stand as good a chance for review space as the more general ones.

In view of these arguments, may we not have to temper our not infrequent complaints that Catholic books are unfairly discriminated against?

SUBVERSIVE JARGON

IT really seems a shame to have to gear the literary section of *AMERICA* to the war. Not that the war is not a very important and engrossing thing. But we ought to be able to put it aside for a few consecutive moments (or is that sedition?), not exactly for escape, but for relief.

But when war begins to blitz the language, we feel that we ought to step in, at least to the extent of a column, to try our hand at preserving our American way of speech.

Many stores in New York city are displaying, all unblushingly, a most unpatriotic sign. It is a warning that will infallibly weaken our morale—not because it is a warning, but because it is so abominably phrased. This is it: *Illumination is required to be extinguished*.

This constitutes a definite menace to national wartime efficiency. The phrase is bunglesome and ridiculous; it will sow in our minds the horrid and undermining suspicion that other and more immediate steps toward winning the war are bunglesome, too.

That direction ought to be couched in lean, terse prose, sinewy and strong, language that is clear and determined. All writing on the war ought to be done by those who know how to write, and that means by those who are not fascinated by the cloying embarrassments of jargon.

Dispatches ought to be as clean and moving as Foch's famous: "My right is broken, my left yields, therefore I attack at once." Suppose the command at Bunker Hill had been: "Fusillade is required to be withheld until such time as the sclerotic coat of the enemies' visual orbs become indubitably discernible." Where would be the thrill that "don't shoot till you see the whites of their eyes" gives? What would our jargoneers make of "damn the torpedoes! Go ahead!"

We have had terse and business-like statements on the war—there ought to be more of them. Remember the now famous dispatch of the young gunner who reported with such heart-warming laconism: "Sighted sub, sank same"?

Flabby language means flabby thought, and jelly-fishiness, in mind or body, will not stand the shocks of war. Let language do its bit in winning the war; let it do its job as we have to do ours—its job is to say things, clearly, to the point.

Instead of the weak-kneed, muddle-minded "illumination is required to be extinguished," simply say: "Put out the light!"

H. C. G.

MALLYREE

(Which means "the little hills of heather")

The little hills of heather are purple in the mist,
Bejeweled by the weather in pearl and amethyst;
The fields lie washed to cleanness, as fresh as earth is
old,
Like emerald for greenness, and edged with gorse of
gold;
The lakes are sapphires truly, and far as eye can see,
Fond Nature pours unduly this wealth on Mallyree.

The little hills of heather shine dewy down the years
(Not certain altogether if it's with dew or tears)
But clear I still remember for all the mist between
The brownness of November, the summer gay in green;
And mountain gorse fades never, for still its glory spills
In yellowness forever beyond the heather hills.

And though my heart is grieving for scenes I'll never
see,
You wouldn't be believing the joy it is to me—
When steel and stone and sorrow seem walling me
around—

Just reaching back to borrow a glow from Irish ground!
For safe my heart is keeping the beauty that I knew—
The purple twilight deeping, and heather wet with dew.

DOROTHY BROWN THOMPSON

THE FIRST SNOW

See how the bright men fall—
how falls God's image there—
fair as the snowflake falling now,
flesh of His wondrous care.

See how the bright blood runs,
as the blood of Christ once ran;
and their bodies are marked with their ruddy love
—their bodies are marked by man.

See how the bright men lie
running to earth again;
and the fair, warm men are wound around
with a fair, cold shroud. Amen.

JOHN M. FRAUNCES

PRAYER TO CHRIST THE KING

Sweep his bulwarks from my walls,
Put his posted servitors to rout,
Enter as a strong invader; beat him down
Whom I have harboured, drive him out;
Restore Your ancient sovereignty. This is no king
That rules here now, uncleanly weak;
I acknowledge him with flesh, not will.
I am subservient, not meek.

Only You can strike and not lay waste—
I wait impatient for Your flashing steel,
Impatient for Your rule in justice of my house,
Your only throne where I can want to kneel.

TERESA BIRMINGHAM

HANS CHRISTIAN ANDERSEN

(for his birthday, April 2)

As deftly as from paper
You cut fantastic lace
Where queens and gooseboys caper
In a place

That makes the heart remember
The North's white beauty lost
From windows of November
Etched in frost,

You wove these shining tales
That only children know,
From wind in far-blown sails,
From fire and snow,

The brew of elder flowers
And holy poverty
And joy and death in towers
By the sea.

In words as pure as water
I read your lovely, wild
Tale of the Marsh King's Daughter
Like a child.

O clean of heart, how could
Jenny have answered no—
And Riborg, too? I would
Have loved you so!

But now I think that you
Who spoke for Helga's priest
Rejoice at the one true
Marriage Feast.

MARY CECILE IONS

THE GOING

R. O'N.

And with the last, the speaking look,
It was a part of life she took:
As though by that last turn away
Daylight should vanish from the day;
As though without that face, a grey
Despair of truth fell over all,
And earth, outhollowed, lay.

Only the eyes that serve delight
Know the tundras of despair—
That bloodless havoc of no sound,
That growing, growing gulf of air,
That failing zone, that fading space
Where had been the form and face . . .

Then she was out of sight at last
And all was as it was before;
As desert rocks that give no sign
They once were (grassy) shore.

TOM BOGGS

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BOOKS

ANATOMY OF NAZISM

BEHEMOTH. THE STRUCTURE AND PRACTICE OF NATIONAL SOCIALISM. By Franz L. Neumann. Oxford University Press. \$4

THIS is a scholarly, documented, dispassioned analysis of National Socialism. The book is divided into three parts: The Political Pattern of National Socialism; Totalitarian Monopolistic Economy; The New Society. Dr. Neumann first shows that the Weimar Government failed to rebuild impoverished, yet highly industrialized Germany with foreign assistance, expanding its market by peaceful means to the level of its high industrial capacity because it was supported neither by German industry and large landowners nor by the Western powers. Hence Germany turned to imperialist expansion in the form of National Socialism.

Dr. Neumann attempts to determine the ideology of National Socialism and concludes that "no known absolutistic or counter-revolutionary theory fits National Socialism, because National Socialism has traits that radically separate it from them and because it has no theory of society." Its ideology is constantly shifting as it mirrors the changing socio-economic structure. This argues that National Socialism has not succeeded in gaining the sympathy of the Germany people. National Socialism is a merger of elements of syndicalism and reaction. German economy today is a monopolistic economy and a command economy—Totalitarian Monopoly Capitalism. "It is a private capitalistic economy regimented by the Totalitarian State."

National Socialism did not and does not want to nationalize private industry. Big business and National Socialism have identical interests—imperialist expansion. The bureaucracy is composed of the same personnel which worked under the Empire and the Weimar Government; it follows the victor. For the first time in German history the army gets everything it wants. Hence four distinct groups make up the present German ruling class: big business, the party, the bureaucracy, and the armed forces.

The essence of National Socialism's social policy is the atomization of the individual. Accordingly, the family and Church are destroyed and the solidarity of workers is broken down. Terror reigns in place of law, for law is the will of the leaders. Dr. Neumann concludes that Germany is not a state because "the whole of society is organized in four solid, centralized groups, each operating under the leadership principle, each with a legislative, administrative, and judicial power of its own." No one organ monopolizes or integrates political power in Germany.

Dr. Neumann maintains that Germany no longer believes in the liberal democratic idea which was betrayed by the Western powers. Psychological warfare against Germany will not be successful if the mere *status quo* is the ultimate aim. He states:

Much as the German longs for peace and freedom, for justice and equality, much as he abhors concentration camps, the executioner's axe and the S.S., much as he ridicules leadership and fake community—he will never be satisfied with a *status quo* which again delivers him to the anarchic conditions of the great depression. . . . Europe must be reorganized. . . . Germany cannot be divided and enslaved. . . . There is no specific German trait responsible for aggression and imperialism . . . imperialism is inherent in the structure of the German monopolistic economy, the one party system, the army and the bureaucracy.

Hence to win the war the power of these four groups must be broken. In the psychological field National Socialism can be defeated only by a political theory that proves as efficient as National Socialism without sacrificing the liberties of man. England and the United States, therefore, must remain democratic and forego the temptation of authoritarian rule. The model of an efficiently operated democracy will be worth as much as a powerful army in uprooting National Socialism from the minds of the German people.

The merit of Dr. Neumann's book lies in his calm analysis of the National Socialist party; Racism in Germany; the German Monroe Doctrine and International Law; the structure of German Business; agriculture; Labor, the Middle Classes; the Bureaucracy; the system of private and public law. Dr. Neumann displayed a deep grasp of the various philosophies of history and of German legal, economic and social conditions. In a few places, perhaps, the reader will differ with Dr. Neumann's interpretation of some philosophers of history, e.g., Hegel and de Maistre. The Austrian Constitution is not the "sole" modern constitution to found political power on God—Dr. Neumann has overlooked the Constitutions of Portugal and Ireland.

CHARLES W. REINHARDT

DEMOCRACY IN ACTION

PADDY THE COPE. By Patrick Gallagher. The Devin-Adair Co. \$2.50

HIS real name was and is Patrick Gallagher. Paddy Pat Bawn they first called him to distinguish him from Paddy Bawn, his father. Later on he became Paddy the Cope and as Paddy the Cope he was known, though he does not brag about it, far and wide, in Ireland and England and Scotland and Canada and the United States. Even in Sweden and Denmark he was respected for his work as the Cope Man. Paddy the Cope he became when he brought cooperatives into Ireland and led the fight against the Gombeen men. And Paddy the Cope he remains today, and he wears the title proudly as befits any humble man.

And he is a humble man who has done great things with simple courage and now, in the downhill of life, tells of those great things with zest and a simple literary skill the equal of his courage. Paddy the Cope is not a scholar. He could not be, for in his school days he went only as far as "second book," and of course you do not become a scholar until you have reached "third book."

Perhaps it is just as well. No scholar could have written this book with its simplicity and charm and gentle humor and its thread of sustained and restrained excitement. It is the story of a man, of a pattern of life, rich and full and joyful even in its poverty, of a people great in their simplicity, as great in their struggle to free themselves from economic bondage as they had been in their fight against political enslavement, of a section of Ireland that is bleak and desolate but perhaps with the bleakness that puts strength in men's bones and gentleness in women's hearts.

Those who are interested in the Cooperative Movement will find Paddy the Cope the most inspiringly written thing in all cooperative literature, not excluding the story of Antigonish. But it would be so terribly unfair to present Paddy the Cope as just a book on Cooperatives. It is the book for all of us today who still believe in democracy but who vaguely fear that the principles of democracy must be diluted by the methods of dictatorship. What is to keep the rest of us from doing on a large scale what one little group, moneyless, uneducated, was able to do in this one little desolate countryside? Paddy presents the miniature of the democratic solution of economic ills. It is Democracy in Action.

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JOHN P. DELANEY

PARTIALLY GOOD PROPHECY

THE MAKING OF TOMORROW. By Raoul de Roussy de Sales. Reynal and Hitchcock. \$3

THE editors of the *Atlantic Monthly* have stated that this book deserves comparison with Lord Bryce's *American Commonwealth*. Not to be outdone, the publishers add that the *Atlantic* might equally well have referred to another penetrating book on the American scene—de Tocqueville's *Democracy In America*.

The justification of these eulogies is not very obvious. In his introduction, Mr. de Sales emphasizes the necessity of attempting an analysis of the main forces which brought about the present national and revolutionary struggles. He discerns three forces which seem to him to be the three fundamental elements of our times—nationalism, collectivism and pacificism. All this may be highly significant, but it is certainly an odd way to begin an interpretative study of the American way of life. Furthermore, in the same introduction, there is one curious sentence to the effect that today "there is no religious creed strong enough to preserve any spiritual unity." This is scarcely heartening, for it indicates that the author is apt to be somewhat superficial.

Mr. de Sales properly condemns modern nationalism as "the final product of intellectual and moral nihilism." On the subject of collectivism, he poses the question whether a collectivist society—that is, one founded on our real possibilities of production—can be established without destroying the essential principles upon which democracy rests. While he does not go deeply into the question, he seems to favor the conclusion that a certain curtailment of individual initiative and freedom is inevitable. He then analyzes the existence of a universal and deeply rooted opposition to war which, he maintains, may turn out to be the most important and characteristic trait of the times we live in.

With respect to Germany, Mr. de Sales is of the opinion that the removal of Hitler will not solve the Nazi problem because the roots of Hitlerism go far deeper than the immediate events which seem to have given birth to it and because the German people have given no indication that they are ready to repudiate the dual heritage of romanticism and militarism of which the Nazis are the perfect synthesis. In the world of tomorrow, Nazidom will be one of the major issues with which America, forever abandoning isolationism, will have to wrestle.

Mr. de Sales should not have ignored so completely the role of Christianity in the present world crisis. While there is very little in the book that is new, the author has succeeded very well in presenting a survey of a few important phases of the problems and dilemmas confronting Western civilization. JOHN J. O'CONNOR

THE AMERICAN COWBOY. By Will James. Charles Scribner's Sons. \$2.50

IT is more than likely that readers who have made the acquaintance of Will James in his previous books—*Smoky*, *Lone Cowboy*, *Sun Up*, among others—will not wait to read reviews of his latest work; they will be already on their way to bookseller or lending-library to renew acquaintance with this peerless writer-artist of the plains and cattle-ranches, to refresh their spirits with a deep breath of clean air, to hear again the sound of a homely voice, and to study more of those pen sketches that are as vital and economic as the better dry-point etchings.

The American Cowboy is a history of the spirit of the

cowboy in America, the spirit embodied in three generations of cowboys, Bill the first (orphaned at the age of ten by an Indian raid), Bill the second, who wanders from his patrimonial ranch to Hollywood and to a cavalry unit in World War I; and Bill the third, who is in his saddle to follow the range as the book ends looking to the future. All three Bills, are fundamentally the one Will, at least in spirit. One reads the lean, laconic prose with the conviction of hearing it, of hearing a quiet, dry-toned voice talking leisurely, a voice that has the comfortable warmth of a campfire's glow and the bitter fragrance of well-kept leather and dusty pines. Besides a story as swift and muscular and clean as a pinto pony in its prime, this book contains some of artist James' best drawings.

For boys from six to sixty-six, this book is sure to give as much pleasure as a dipperful of spring water at noon of a midsummer day. The ladies will find no glamor girls or sloe-eyed heroes here and, unless they admire horses, had better await Mr. Bromfield's next.

R. F. GRADY

SEVEN TEMPEST. By *Vaughan Wilkins*. The Macmillan Co. \$2.75

SHOT through with matrimonial intrigue, the degenerate vagaries of nineteenth-century royalty and eugenic experimentation, *Seven Tempest* is a fantastic tale of the adventures and misadventures of Anne Louise Elizabeth Caroline, princess of Saxe-Coburg. This seventeen-year-old youth, the richest heiress of all Europe, betrothed by her uncle, King Leopold of Belgium, to Prince George, the blind son of the King of Hanover, determined that this marriage never should be. Accompanied by a rather rakish cousin and her maid, she fled from England for her home in Lecques, France. A miscarriage of her plans before she reached the English coast brought her into the home of *Seven Tempest*. This gentleman, the natural offspring of a eugenic union, was a stern, hard-headed, wealthy man of business. He determined to aid the princess, but in his own way.

That she who was to be a future ruler might know from actual experience the pangs of suffering and misery, he shipped with her in a freighter bound for Louisiana. Anne Louise lived in the noisome hold of a ship with the most miserable of wretches. She suffered with them and for them, only to leave them in the burning ship as she escaped with *Seven*. In the company of her self-appointed tutor she arrived in Denmark where she was apprehended and brought once more into the toils of Uncle Leopold. Imprisoned in the castle of Ehrenborg, foiled in her well-laid plans of escape, she is finally rescued by *Seven Tempest*, who has brow-beaten Leopold into surrender.

The story as *Vaughan Wilkins* tells it is unhampered by any trace of reticence. His manner is in no sense inhibited. Though there are moments of deep tragedy, passages of gripping excitement, the tale is in general so extravagant as to be unconvincing, leaving one with the feeling that the author has allowed his material to have its head and to drag him into a possible improbability with but a vague and weak semblance of verisimilitude.

JOSEPH R. N. MAXWELL

THE FOREIGNERS. By *Preston Schoyer*. Dodd, Mead and Co. \$2.75

MR. SCHOYER is a young man. After graduating from Yale in 1933, he went to China and spent over three years there, teaching English, driving an ambulance, working at war relief. This lengthy novel is the outcome of those years—a fascinating and leisurely chronicle of life in a small Chinese town, both before and after the Japanese invasion.

The "foreigners" in *Shawei* are English and American, most of them engaged in missionary and hospital work. The hero of Mr. Schoyer's story is a young American, Peter Achilles, who teaches English in the Boys' School at *Shawei*. Life, in the beginning, is carefree for Peter. There are numerous tea parties in the colony, a carefree acceptance of the long-standing illusion that tragedy and

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poverty cannot touch a foreigner in China. A product of Western civilization somehow must be above such things. Then comes war, with the Japanese raining death from the skies. Self-deception ends, with a strange new kinship arising between the foreigners and the native-born as for the first time they find themselves facing a common foe.

Mr. Schoyer has concentrated on presenting a group of Protestant missionaries who are humane and zealous, despite their little oddities and selfish streaks. One wonders just why no glimpse of Catholic missionary life in China has been given. It is implied that there is a Catholic mission in Shawel, but Peter never gets inside. The one Catholic priest who appears briefly at the end of the book is not too appealing. Apart from this puzzling omission of a side of "foreign" life that exists in Shawel, the author has done a remarkably moving bit of work. Color, romance and the grim drama of war abound in this story, with an unforgettable picture of the stalwart spirit of the Chinese, indomitable and cheery after years of war.

Mr. Schoyer knows China—at peace and at war. He has portrayed her people, as well as her foreign-born residents, with a masterful touch. It will be worth watching this young author's development, on the strength of this first success. **MARY FABYAN WINDEATT**

THE LONG ALERT. By Philip Gibbs. Doubleday, Doran and Co. \$2.50

THE blurb on the jacket of this book calls it a brilliant and important novel. This reviewer does not consider it either; in fact, it gets off to a disappointingly poor start; one does not expect such stilted dialog from Sir Philip Gibbs, and while some sentimentality about "dear old England" may be forgiven when England's very life is seriously threatened, an overdose of it is hard to take.

In spite of these initial defects, *The Long Alert* develops into a very readable and enjoyable picture of the life of Canadian gunners in England from November, 1940, to June, 1941. These men have left their homes, and many of them their families, to defend England; when month after month goes by without the expected invasion, and boredom and inaction are the only enemies they can grapple with, they find it very hard to keep up their morale.

Lieutenant Bernard Ingleby, the main character of the book, is more fortunate than most of his associates. On visits to his aunt and uncle in London he gets a bit of real home life; he comes to know and understand the courage and stamina of the English people; he falls in love with lovely Margaret Compton, who has greater understanding of his qualities and his needs than his shallow young wife, Julia, could ever find it possible to have.

But—a strong thing to find in a modern war novel—"he was very disturbed in his mind. He was, indeed, panic-stricken. This sudden revelation of passionate love for Margaret Compton was extremely alarming because of its danger to everything in which he believed. He believed in honor, and this would be dishonor if he allowed it to master him. He believed in loyalty, and this would be disloyalty to Julia and to Margaret's husband."

Though Bernard was not given the Faith of his Catholic friend, Pierre, he respected that Faith, desired it, and lived up to the demands of its strict moral code.

MARY L. DUNN

CHARLES W. REINHARDT has published historical articles in the *Dublin Review*, the *Historical Bulletin*, etc.

JOHN P. DELANEY after social studies in Rome and Paris, now directs the Institute of Social Order, in New York.

JOHN J. O'CONNOR, author and teacher, is Chairman of the History Department at St. John's University, Brooklyn.

THEATRE

YESTERDAY'S MAGIC. Any reasonable theatregoer can have a perfectly good time these nights watching Emlyn Williams' latest play, *Yesterday's Magic*, at the Guild Theatre. It is very effectively produced and presented there by the Theatre Guild and an admirable company headed by Paul Muni, Jessica Tandy and Alfred Drake. I am sorry for the unfortunates who are too blasé or war-weary to like this play.

They are the people who should be making their way toward moving pictures, gay reviews, or musical comedies. They tell us, and mean it, that life these days is depressing enough without adding to its gloom by seeing sad plays. No doubt it is, for them; but fortunately there are still a great many theatregoers who find an uplift in well written and well acted plays. Good work in the theatre cheers and exhilarates them, however somber the theme may be.

As one who sang alleluias all last year and part of this year over Mr. Williams' great success, *The Corn is Green*, with Ethel Barrymore as its star, I am ready to admit that the new Williams play is not equal to that masterpiece. That was not only an admirable play but it was also a cheerful one in spots. It sent its audience home smiling over a happy ending. *Yesterday's Magic* is gloom relieved only by excellent craftsmanship, but it is also a vivid and brilliantly presented cross-section of life. There is certainly no uplift at the finish. There are truth and art in that finish and there should be enough for intelligent adults, even while they are regretting Maddoc Thomas' final action.

Mr. Muni's acting of the unappealing role of a drunkard is among the best he has done off the screen. He even makes his final action seem plausible by showing us throughout the play flashes of the qualities that have held his daughter's love and loyalty. Jessica Tandy, always an excellent and engaging actress, is at her best in the difficult role of his daughter, which might so easily be overplayed; and young Alfred Drake supports the two principals with a fine sincerity.

Reginald Denham's direction of a small company acting against the background of Watson Barrett's one set, is all it should be; and Margaret Douglass puts plenty of spirit into the part of an Irishwoman who has loved the drunken genius all her life and is willing to stake her last dollar on his come-back. Brenda Forbes is admirable as the slatternly "landlady" of a cheap rooming house. The smaller roles are also well acted. Like the titles of most of today's stage offerings, the title of this play seems to have little to do with the theme; but probably the magic Mr. Williams had in mind was the charm exercised by the play's star in the blazing days of his glory. Of this we catch glimpses in the play.

Exit AUTUMN HILL. I was sorry to see Max Liebling's production of *Autumn Hill* depart from the Booth after only eight performances. It, too, was a somber offering, but its audience had apparently found it interesting. Also, the role of Beth Merrill as a New England spinster gave that excellent actress a fine chance to make some of us sit up. She did it, and so did we.

The play itself, written by Norma Mitchell and John Harris, and produced by Max Liebman, was not as well planned and directed as it might have been. This probably explains the confusion of some of my colleagues over the counterfeiter's presence in the cellar. That is precisely the place he would have chosen as the one best suited to his activities. Indeed, his situation as a fugitive in the old house made the choice inevitable. Other spots in the play were a bit confused, though Mr. Effrat's acting was all it should have been. So was that of Elizabeth Sutherland as Julie, a most disagreeable young person.

ELIZABETH JORDAN

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FILMS

THE MAYOR OF 44th STREET. The addition of music and a moral lesson to the usual gangster formula achieves the effect of sweetness and light without detracting from the obvious entertainments of that melodramatic type. The fact that a reformed racketeer becomes a musicians' agent supplies the occasion for melody, and the ethical point is made when criminal violence disillusiones a youngster who had been suffering from villain-worship. Alfred Green keeps a nice balance throughout between the action and the vaudeville trimmings, and the story never becomes oppressively grim. The agent resists the suggestion made by his ex-partner on parole that they turn the agency into shady by-paths, and when the rebuffed gangster resorts to blowing up a night club in reprisal, the agent shows his heroic mettle in putting him back in jail. The incidental reform of a boy who is fascinated by the false glamor of gangsterism is accomplished in the general triumph of romance and right. George Murphy, who is at home in both the musical and melodramatic portions of the production, excels in the chief role and is ably supported by Anne Shirley, William Gargan, Richard Barthelmess and Freddy Martin's orchestra. This is recommended diversion for the family. (RKO)

TRUE TO THE ARMY. The disciplined routine of an Army camp yields to the confusion of the circus in this musical farce about a tight-rope walker who accidentally witnesses a murder and hides from the killers in a borrowed uniform. The knowledge that the performer is a girl is a ready index to the comic complications, and the plot is as thin and wire-drawn as the libretto tradition allows. Albert Rogell makes the incidents amusing enough for audiences to appreciate some of the parts while deprecating the whole. The girl's hillbilly background makes her marksmanship at least above suspicion, and her aim is true when her murderous pursuers turn up as targets in the audience of the camp show in which she is performing. Judy Canova plays the female fugitive in broad style, and Allan Jones, Ann Miller and Jerry Colonna contribute a share of singing, dancing and eccentric comedy. This is light and mainly enjoyable family entertainment. (Paramount)

FINGERS AT THE WINDOW. This is a Hollywood study of abnormal psychology, introducing a medical impostor who covers his true identity by inspiring a wave of ax murders. There is, as can readily be perceived, a kind of subtlety at work in the plot. The pretender, posing as a famous psychiatrist, works upon the persecution complexes of his patients to get rid of anyone who might guess his identity. His gruesome practice prospers until he chooses a young dancer as a victim and runs afoul of an actor who proceeds to solve the case. Charles Lederer's direction is ripe with gloomy insinuations of misapplied psychology, and there is a touch of commercial morbidity about the film which is exploited in mood and characterization. Lew Ayres and Laraine Day manage the romantic roles to advantage, and Basil Rathbone lends the sinister notes. This is a family thriller which is good melodrama. (MGM)

BLONDIE'S BLESSED EVENT. Vital statistics add to the uneven domestic life of the Bumsteads, and while Dagwood is being shielded from the nervous tension of fatherhood, he becomes the patron of a radical playwright who writes a controversial speech for him and completely takes over the Bumstead household. Frank Strayer's direction is less inventive in this episode and more sophisticated, and Arthur Lake, Penny Singleton and Larry Simms find themselves in an average comedy for adults. (Columbia) THOMAS J. FITZMORRIS

CORRESPONDENCE

BINGO OR TENEBRAE?—

EDITOR: The editorial, *Our Shield*, (AMERICA, April 11), prompts me to write and ask why there is this increasing observance in the Protestant churches not only of Good Friday, but of all of Holy Week, while our Catholic churches conduct bingo parties during that same sacred season.

I have in mind one particular church that regularly holds a bingo party on Monday of Holy Week; another has one on Holy Thursday. Our non-Catholic neighbors are shocked, and what explanation can we offer? The evasive answer that Holy Week really starts on Wednesday? Why then is it called Holy Week?

I am not condemning the playing of the game, but the playing of it in the church building during Holy Week and with the approval of the clergy.

New Jersey

A. C.

CINEMA CRACK-DOWN WANTED

EDITOR: In order to safeguard Catholics from the dangers and occasions of sin prevalent on the screen, the Legion of Decency issues a classified listing of the films; Catholic magazines likewise carry film ratings and reviews. With all due regard and gratefulness to the Legion of Decency and the Catholic magazines I contend that the listing and rating are not strict enough.

The film *To the Shores of Tripoli* was rated as a film for the entire family. Yet, whoever has seen the picture will admit that the reverence for the sacred symbol of love—the kiss—was lightly treated. Why mention this when the picture was intended as a comedy? Why? Because the youth—boys and girls—are led by such films to disregard the reverence and sacredness due to the kiss. I remember a pastor lately complaining that he had detected the girls and the boys of the early high-school grades regarding the kiss as a joke.

Dr. Jekyll and Mr. Hyde was a film graded for the patronage of adults. Let me emphasize that I became an adult over a decade ago. And yet, before the picture was half way shown, in conscience I was obliged to leave the theatre.

We want and should insist on wholesome pictures—wholesome in their entirety. Why not, therefore, be stricter in our classification of the films?

Tamaqua, Pa.

REV. S. J. MAZEIKA

RELIGION IN UNIVERSITIES

EDITOR: Don J. Moog's article should give pause and much food for serious thought to American Catholic parents who are content to have their sons and daughters educated in non-Catholic Universities, on the plea that there is a Newman Club in such institutions. Catholics should not make the existence of such groups their excuse for attending these schools for the simple reason that a Newman Club cannot possibly make adequate provision for supplying, by monthly meetings, the occasional talk and corporate Communion, the amount of religious training and guidance which the normal undergraduate absolutely requires.

At best, the religion acquired by membership in a Newman Club amounts to mere catechetical matter, advanced if you will, but far from that indispensable grounding in Catholic Philosophy, which the Church regards as a *sine qua non* in higher education. The error of those who think that the need for religious training ends with high school, or worse still, with

grammar school, is too obvious to call for comment.

It is not amiss to point out by a couple of quotes from Pius XI's Encyclical on the *Christian Education of Youth* the Church's attitude on the whole question of Catholic attendance at non-Catholic universities. Pius says: "For the mere fact that a school gives some religious instruction, often extremely stunted, does not bring it into accord with the rights of the Church, and of the Christian family, or make it a fit place for Catholic students." Pius quotes Leo XIII, writing on the same subject, as follows:

It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected of any kind of learning and considerable harm will often be the consequence.

It will easily be seen on a careful perusal of this letter of Pius XI, what the mind of the Church is on purely secular education, in institutions where nothing exists as a reminder of God and the things of God except the Newman Club, often poorly attended, as more than one chaplain of these groups will admit freely. Let us be more militant in doing our duty, and, please God, in the near future the need for Newman Clubs will disappear entirely because Catholic Universities will be doing the Divinely appointed task of educating the laity of tomorrow, on whose solid formation the future of the Catholic Church in America depends in such large measure. I look forward to the day when Pope Pius XI's words of wisdom will be the guide of a well-informed Catholic parenthood. May that day not dawn too late.

Hyde Park, N. Y.

J. ROBERT NELSON

CLAIMING TOO MUCH

EDITOR: Readers of John O'Connor's recent article *Success in Catholic Action Means Using Modern Methods* (AMERICA, April 25) must have been puzzled by his two resounding statements regarding the degree of this success: "The battle strategy of Catholic Action which was employed on a minimum scale before the war and which, if developed in time and in the grand manner would have check-mated Hitler and enabled Europe to achieve its own salvation"; and "the plan is as sound today as when it was first created."

When one looks into the three-point program of Catholic Action: information, propaganda and occupation, he sees that truly important and stable results are precluded on principle. A few films are banned, bushels of attractive pamphlets are mailed, here and there a paper, a moving-picture house or a radio is "occupied." Obviously in inert or non-Catholic countries the scale of such a program is severely limited, but even if Catholic Action spread widely, its victories would be superficial and specious. Any basic Catholic Action that will stop Fascism, Socialism, Communism, Liberalism and so forth must have functions, must prepare a Catholic social order.

In this world wobbling from within and without, I do not think the three-point program, no matter how far extended, could ever obtain for our weary people even the necessary respite to "achieve its own salvation." It is a foolish and tragic illusion to fancy that fundamental results can be won through advertising methods which at best alter nothing.

New York, N. Y.

F. T. S. LOWELL

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ED SULLIVAN, nationally known syndicated columnist, recently wrote of a nun who taught him many years ago. Mr. Sullivan thus outlined the thoughts that came to him when he was caught in a surprise blackout: "Sitting there in the dark, I wondered what Sister Aquila would have thought of it. . . . She was one of the nuns who had taught us at St. Mary's school in Port Chester. . . . In World War I, Sister Aquila lost a lot of her boys in France, so I guess she would have savvied a blackout, too. . . . The day after we learned that (one of her boys) had been killed . . . she sat at the desk, a tiny figure in black, and occasionally, she'd lift a handkerchief to her eyes and brush the tears away. . . . Sister Aquila always said that liberty and justice must triumph, and the longer I live, the more convinced I become that Sister Aquila was the wisest woman in the world. . . . She knew what was cooking, she did, God bless her." . . . Mr. Sullivan, in revealing the profound and lasting impression made on his mind by Sister Aquila, gives us at the same time an idea of the enduring influence of thousands of other Sister Aquilas on millions of other minds. . . . Multitudes of the boys in the army, in the navy; multitudes of the fighters in the sky have been trained in the love of God and country by nuns. . . . Many of the boys in Bataan, the American boys and the Filipino boys, were taught by nuns. . . . Almost daily the papers speak of some new hero from the parochial schools. . . . Just the other day, the press describing the young commander of a United States warship which was sunk off Australia, a commander who went down gallantly with his ship, noted: "His early training was received in the parochial schools." . . . A few days before that came the final details of the heroic death of Father Schmidt, chaplain, who went down with his ship at Pearl Harbor. Presented with a chance to escape, he relinquished his priority, gave it to two sailor boys, and met death with others caught below deck. . . .

The history of the United States shows that whenever the nation is in danger, the boys taught by the nuns flock to its defense. . . . The United States has nothing to fear from the boys and the girls produced by the parochial schools. . . . Unfortunately, this cannot be said of the boys and girls trained by Communism. . . .

Joseph E. Davies, former Ambassador to Russia, is now propagating the idea that Communism is no menace to us. . . . Mr. Davies thus differs with Pope Pius XI, who in his Encyclical on Atheistic Communism pointed out that Communism "aims at undermining the very foundations of Christian civilization." . . . Great Britain regards Communism as a menace. . . . When the Communists there sought to have the ban on the *Daily Worker* lifted and promised to support the London Government, British Home Secretary, Herbert Morrison, stated that the promise must be interpreted in the light of past experiences with the Communist party "who made sudden changes of front for their own purposes without regard for the national interest. The word of this organization is very difficult to accept." . . . Congressman Dies, who knows a great deal about Communism in the United States, brands it as a menace, greater now than ever. He declared: "We support Russia solely on one point—their fight against Hitler. That does not mean support of Browder and his local colleagues." . . . The Rapp-Coudert legislative committee of New York, reporting on a recent investigation, has just warned of the continuing danger of Communism. . . . The necessity of military collaboration with Russia must not blind us to the danger of Communism at home.

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The Mass of Brother Michel—Kent
The Emancipation of a Freethinker—Cory
Fast by the Road—Moody
This War Is the Passion—Houslander
In No Strange Land—Burton
We have Been Friends Together—Mariain
And Down the Days—Bonn
Fear Not, Little Flock—Zimpfer
I, Too, Have Lived in Arcadia—Belloc-Lowndes

Among the month's runners-up are: *The Keys of the Kingdom—Cronin*, with 9 votes; *Thy People My People—Edwards* and *A Woman Wrapped in Silence—Lynch*, each with 8 votes; *Gall and Honey—Doherty*, 7; *The Story of American Catholicism—Maynard*, 6; *Paddy the Cope—Gallagher*, 5; and *A Declaration of Dependence—Sheen*, 4. Keep up with the Book Log and know what Catholics of America are reading.

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THOUGHT

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JUNE, 1942

NUMBER 65

Frontiers of the Future.....	Guido Zernatto
The Social Reference of Fiction.....	F. X. Connolly
Law without God.....	John C. Ford
Faith for Today.....	William R. O'Connor

THE STRATEGY OF THE COMING PEACE, by FRIEDRICH BAERWALD, LL.D., eminent economist and onetime member of the Ministry of Labor in the Weimar Republic, is a plea for a consideration now of the principles and policies that should govern the political and economic reconstruction of Germany and Europe after the war.

FOUR CENTURIES OF POLITICAL IDOLATRY, by ROSS HOFFMAN, author of *Restoration, The Organic State, The Great Republic*, etc., is a penetrating study of some of the aberrations in political philosophy that have contributed to the present international chaos.

A PLEA FOR COOPERATIVES, by THOMAS F. DOYLE, is a lucid survey of the efforts that are at present being made to keep alive the ideals of the Rochdale Pioneers.

FORM IN LITERATURE, by VICTOR M. HAMM, Ph.D., Professor of Literature, Marquette University, examines one of the most significant of contemporary critical debates in the light of the principles of Scholastic philosophy.

CICERO'S THOUGHTS ON IMMORTALITY, by FRANCIS A. SULLIVAN, S.J., Ph.D., is a scholarly and interesting re-evocation of the very human yearnings in the heart of an ancient Stoic.

SAINT THOMAS MORE, THEOLOGIAN, by GERALD KERNAN, S.J., is an original contribution to our knowledge of an aspect of the great humanist Saint that has been all but completely neglected by the biographers.

THE BOOK REVIEW SECTION of eighty pages deals with recent works in the fields of religion and philosophy, psychology and science, literature and history, sociology and current problems. Among the reviewers are such outstanding authorities as Rudolf Allers of Catholic University, Eugene Bagger, author of *For the Heathen Are Wrong*, Gray C. Boyce, of Princeton, Alfred Barrett, Gerald Ellard, Leonard Feeney, Waldemar Gurian, Dietrich von Hildebrand, Paul Kinyery, John Moody, Anton Pegis, Elizabeth Salmon, Edwin Sanders, Yves Simon, Nicholas Timasheff, and many others.

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